

DIVINE WORD **Messenger**



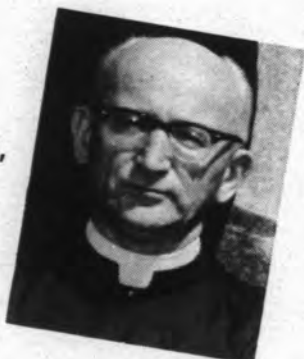
**Catholic Church and Negro
NEW LOOK IN LAFAYETTE
THE PAPAL VOLUNTEERS
"NEGRO OBLIGATIONS"**

69 YEARS IN ALL

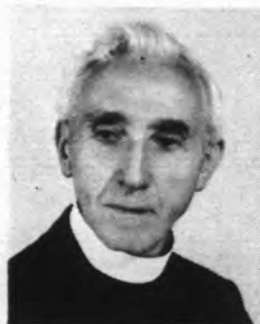


The late
Father
Anthony Jacobs,
S.V.D., 23 years
for
southern Negroes

The late
Father
Joseph Kempinski,
S.V.D., 21 years
for
southern Negroes



The late
Father
Peter Oswald, S.V.D.,
25 years
for
southern Negroes



Will you please contribute to any of three burses (scholarships) set up in honor of three deceased Divine Word Missionaries who gave among themselves a total of 69 years devotion to the southern Negroes? As your pledge of appreciation for and solidarity with their cause, contribute to the scholarships to finance the training of future missionaries at Divine Word Seminaries in Bay Saint Louis, Mississippi and in Riverside, Calif.

Dear Father: Please accept my contribution of \$ _____ with my prayers for the scholarship in honor of the late Father _____ Please apply it to your seminary at: (check) ☐ Riverside ☐ Bay St. Louis.

My Name _____

Address _____

City _____ State _____

(Mail to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi)

MISSION MASS LEAGUE



FOR THE LIVING AND THE DEAD

Eternal rest grant to them, O Lord!

A highly recommended way to help your dear ones, living and dead, is by ENROLLING them in our MISSION MASS LEAGUE. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communion, prayers, and good works of our missionary Brothers and aspirants.

Three Popes have approved our MISSION MASS LEAGUE. A colorful certificate is sent with each Perpetual Membership.

Year Membership \$1.00; Perpetual Membership \$10.00; Perpetual Family Membership \$25.00.

Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

CUT ON LINE

Dear Father Provincial: I request _____

_____ membership for _____

_____, living—deceased (Encircle

correct word) at address _____

_____ City _____

Zone _____ State _____

DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI
(Formerly, St. Augustine's Catholic Messenger)

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

PHOTO CREDITS: Wilbert White, S.V.D.—cover; H. Singleton, S.V.D.—135 (church), 144 (Yazoo City & Greenville), 155; Ibara—137 (priests); Foto S.V.D.—140, 141; Sawyer—144 (Mound Bayou); Peter Bell, S.V.D.—144 (Jackson, Vicksburg, Bay Saint Louis), 145 (Clarksdale, Hattiesburg, Arkansas); Joseph Kehrer, S.V.D.—152 (Pine Bluff); Sister Marie Celine, S.Sp.S.—152 (Greenville); Clement Meyer, S.V.D.—153 (Oakland); Maurice Rousseve, S.V.D.—153 (8th graders); August Lang, S.V.D.—153 (Guaranda); Religious News Photo—156, 157 (first & center); Felici—157 (second & last); Giordani—157 (kiss); Contributed—all others.

Second class postage paid at Bay St. Louis, Miss., and at an additional mailing office in Lowell, Mass. **DIVINE WORD MESSENGER** is published monthly except March, June, August and December by Society of the Divine Word, Province of St. Augustine, Bay St. Louis, Miss. Subscription rates: 1 yr.—\$2; 2 yrs.—\$4; 3 yrs.—\$5; 4 yrs.—\$7; 5 yrs.—\$8.

Printed by Sullivan Brothers, Lowell, Mass.

Send forms 3579 to: **DIVINE WORD MESSENGER**, Bay St. Louis, Mississippi.



EDITOR:

Hubert Singleton, S.V.D.

MANAGING EDITOR:

Anthony May, S.V.D.

CONTRIBUTOR:

Carlos A. Lewis, S.V.D.

PHOTOGRAPHERS:

Wilbert White, S.V.D.

Hubert Singleton, S.V.D.

Subscription Rate: 1 yr.—\$2; 2 yrs.—\$4; 3 yrs.—\$5; other rates, see below.

Address all correspondence simply: Divine Word Messenger, Bay Saint Louis, Mississippi.

Change of Address? Mail us promptly your OLD address (exactly as printed on mailing label of your Messenger) and your NEW address (with zone number, if any). Allow the usual 5 weeks for change-over.

The cover: Catholic Negroes at St. Rose de Lima Parish, Bay Saint Louis, Mississippi, with Very Rev. Harold Perry, S.V.D.

69 YEARS IN ALL



The late
Father
Anthony Jacobs,
S.V.D., 23 years
for
southern Negroes

The late
Father
Joseph Kempinski,
S.V.D., 21 years
for
southern Negroes



The late
Father
Peter Oswald, S.V.D.,
25 years
for
southern Negroes

Will you please contribute to any of three burses (scholarships) set up in honor of three deceased Divine Word Missionaries who gave among themselves a total of 69 years devotion to the southern Negroes? As your pledge of appreciation for and solidarity with their cause, contribute to the scholarships to finance the training of future missionaries at Divine Word Seminaries in Bay Saint Louis, Mississippi and in Riverside, Calif.

Dear Father: Please accept my contribution of \$ _____ with my prayers for the scholarship in honor of the late Father _____. Please apply it to your seminary at: (check) ☐ Riverside ☐ Bay St. Louis.

My Name _____

Address _____

City _____ State _____

(Mail to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi)

MISSION MASS LEAGUE

FOR THE LIVING AND THE DEAD

Eternal rest grant to them, O Lord!

A highly recommended way to help your dear ones, living and dead, is by ENROLLING them in our MISSION MASS LEAGUE. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communions, prayers, and good works of our missionary Brothers and aspirants.

Three Popes have approved our MISSION MASS LEAGUE. A colorful certificate is sent with each Perpetual Membership.

Year Membership \$1.00; Perpetual Membership \$10.00; Perpetual Family Membership \$25.00.

Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

CUT ON LINE

Dear Father Provincial: I request _____

membership for _____

_____, living—deceased (Encircle

correct word) at address _____

City _____

Zone _____ State _____

THE
Miss
Aug
prim
Ame
apos

THE
orde
In 1
south
miss
train
Toda

REAL
also
shou
Sain

PHO
—13
(prie
Bell,
dale
Siste
—15
Lang
& ce
—all

Sec
ado
ME
and
Aug
2 y

Se
Ba

DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI
(Formerly, St. Augustine's Catholic Messenger)

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

PHOTO CREDITS: Wilbert White, S.V.D.—cover; H. Singleton, S.V.D.—135 (church), 144 (Yazoo City & Greenville), 155; Ibara—137 (priests); Foto S.V.D.—140, 141; Sawyer—144 (Mound Bayou); Peter Bell, S.V.D.—144 (Jackson, Vicksburg, Bay Saint Louis), 145 (Clarksdale, Hattiesburg, Arkansas); Joseph Kehrner, S.V.D.—152 (Pine Bluff); Sister Marie Celine, S.Sp.S.—152 (Greenville); Clement Meyer, S.V.D.—153 (Oakland); Maurice Rousseve, S.V.D.—153 (8th graders); August Lang, S.V.D.—153 (Guaranda); Religious News Photo—156, 157 (first & center); Felici—157 (second & last); Giordani—157 (kiss); Contributed—all others.

Second class postage paid at Bay St. Louis, Miss., and at an additional mailing office in Lowell, Mass. **DIVINE WORD MESSENGER** is published monthly except March, June, August and December by Society of the Divine Word, Province of St. Augustine, Bay St. Louis, Miss. Subscription rates: 1 yr.—\$2; 2 yrs.—\$4; 3 yrs.—\$5; 4 yrs.—\$7; 5 yrs.—\$8.

Printed by Sullivan Brothers, Lowell, Mass.

Send forms 3579 to: **DIVINE WORD MESSENGER**, Bay St. Louis, Mississippi.



EDITOR:

Hubert Singleton, S.V.D.

MANAGING EDITOR:

Anthony May, S.V.D.

CONTRIBUTOR:

Carlos A. Lewis, S.V.D.

PHOTOGRAPHERS:

Wilbert White, S.V.D.
Hubert Singleton, S.V.D.

Subscription Rate: 1 yr.—\$2;
2 yrs.—\$4; 3 yrs.—\$5; other
rates, see below.

Address all correspondence simply: Divine Word Messenger, Bay Saint Louis, Mississippi.

Change of Address? Mail us promptly your OLD address (exactly as printed on mailing label of your Messenger) and your NEW address (with zone number, if any). Allow the usual 5 weeks for change-over.

The cover: Catholic Negroes at St. Rose de Lima Parish, Bay Saint Louis, Mississippi, with Very Rev. Harold Perry, S.V.D.

"NEGRO OBLIGATIONS"

One man's view is not another's

While the melting pot called America boils and simmers in its slow process of amalgamating the Negro into its mainstream, one is constantly surprised to learn how alien in mind from the Negro's position some non-Negroes can be.

Even persons emplaced strategically enough to appreciate the Negro's peculiarly difficult posture in America turn up blissfully uncomprehending of it. The Negro writer, James Baldwin, ruefully observed after Robert Kennedy's two hour consultation with him and other Negroes, "He just didn't get the point; he was naive; he doesn't know pain. He just doesn't know. You see Bobby Kennedys every day . . . they just don't get it . . ."

That realization which made Baldwin so downcast after the consultation with Kennedy is the same that saddens all Negroes—for not only anti-Negro racists but even well-meaning friends of the Negro do not mentally grasp the extent of his frustration in America nor understand the strategy of his reaction to it.

Though the Attorney General has had the benefit of two years close insight into the Negro's plight in America it is yet surprising to learn with how much an "outsider's" viewpoint he still regards the Negro's cause. How much more surprising, then, to see mental alienation from the Negro's position in a self-declared friend of the Negro who has been strategically emplaced in the South for more than 35 years!

In this connection it was surprising to hear this self-declared friend of the Negro lecturing him about his civic obligations even while the Negro and his children were fighting off vicious police dogs.

Admittedly, the Negro in the U.S. has civic obligations to meet, like other Americans. He shows both success and failure in meeting them, *again like other Americans*. But even when he chalks up high success in meeting the "obligations" about which his friend lectured him, the Negro still has to accept second-class citizenship—*unlike other Americans*.

So, speaking of "obligations", in struggling to overthrow compulsory second-class citizenship, the Negro is facing up to one of his obligations—one of the biggest and most basic of them all! For every man must secure unto his family freedom from exploitation and unjust force if it is to enjoy a gracious, human-like existence. If after two centuries of pleading and waiting he has not been assured this freedom, it is the Negro's *obligation* to use all legal means to get it. *Public demonstration is such a legal means, time-honored, typically American, of long traditional use, and proven effective.*

Thus, contrary to the strangely alien view of his friend, the Negro is *not forgetful* of his obligations. Only, his view of what is his basic obligation in the present circumstances differ from that of his friend, who perhaps "just doesn't get the point for he just doesn't know the Negro's pain." ■

•
•
•
The
Message
from
Divine
Word
Missionaries

A NEW LOOK IN LAFAYETTE



Immaculate Heart of Mary Parish in Lafayette, Louisiana is taking on the new look envisioned for it by the priests ministering there thru many years. The present pastor, Father John Bowman, S.V.D. is head of the parish as it assumes its new look, as the old further accedes to the new.

The new Immaculate Heart of Mary School (in sketch above) is in the building stage at this writing. It replaces an outmoded building part of which was as old as the parish itself (founded in 1934). The new school will join with the new church (built in 1958 by Father Francis Wade, S.V.D., the former pastor) to impart a glorious new look to Immaculate Heart of Mary Parish. The parish is the largest entrusted to Divine Word Missionaries in the South. Its congregation of Catholic Negroes is one of the largest such in the South.

The new school will offer ten classrooms, a library, "cafetorium", lounge, principal's office, councilors' room, and 5,000 square feet of covered walks. The latter item is a necessity in Louisiana's downpours. The building will be of masonry construction, with steel supports. The use of wood has been reduced to a minimum throughout the structure. Heating will be of forced draft. Other construction features and fittings are a modernistic kitchen with stainless steel facilities and glazed tile wainscoting; a built up roof; ceramic tile lavatories; aluminum windows; metal doors in hollow metal frames.

The cost will be in the neighborhood of \$200,000.

The past scholastic year's enrollment at the school (grades 1 to 8) numbered 352. It will quickly mount over that figure with the completion of the new building. The "cafetorium" can accommodate all or nearly all the enrollment at one serving.

Even before the ground was broken for the new school Immaculate Heart of Mary's children had swung into the new look of things when the girls donned a new school uniform (plaid in shades of brown and tan). The boys retained a khaki uniform.

Clothes may not make the man, but they do something for him. That is

"NEGRO OBLIGATIONS"

One man's view is not another's

While the melting pot called America boils and simmers in its slow process of amalgamating the Negro into its mainstream, one is constantly surprised to learn how alien in mind from the Negro's position some non-Negroes can be.

Even persons emplaced strategically enough to appreciate the Negro's peculiarly difficult posture in America turn up blissfully uncomprehending of it. The Negro writer, James Baldwin, ruefully observed after Robert Kennedy's two hour consultation with him and other Negroes, "He just didn't get the point; he was naive; he doesn't know pain. He just doesn't know. You see Bobby Kennedys every day . . . they just don't get it . . ."

That realization which made Baldwin so downcast after the consultation with Kennedy is the same that saddens all Negroes—for not only anti-Negro racists but even well-meaning friends of the Negro do not mentally grasp the extent of his frustration in America nor understand the strategy of his reaction to it.

Though the Attorney General has had the benefit of two years close insight into the Negro's plight in America it is yet surprising to learn with how much an "outsider's" viewpoint he still regards the Negro's cause. How much more surprising, then, to see mental alienation from the Negro's position in a self-declared friend of the Negro who has been strategically emplaced in the South for more than 35 years!

In this connection it was surprising to hear this self-declared friend of the Negro lecturing him about his civic obligations even while the Negro and his children were fighting off vicious police dogs.

Admittedly, the Negro in the U.S. has civic obligations to meet, like other Americans. He shows both success and failure in meeting them, *again like other Americans*. But even when he chalks up high success in meeting the "obligations" about which his friend lectured him, the Negro still has to accept second-class citizenship—*unlike other Americans*.

So, speaking of "obligations", in struggling to overthrow compulsory second-class citizenship, the Negro is facing up to one of his obligations—one of the biggest and most basic of them all! For every man must secure unto his family freedom from exploitation and unjust force if it is to enjoy a gracious, human-like existence. If after two centuries of pleading and waiting he has not been assured this freedom, it is the Negro's *obligation* to use all legal means to get it. *Public demonstration is such a legal means, time-honored, typically American, of long traditional use, and proven effective.*

Thus, contrary to the strangely alien view of his friend, the Negro is *not forgetful* of his obligations. Only, his view of what is his basic obligation in the present circumstances differ from that of his friend, who perhaps "just doesn't get the point for he just doesn't know the Negro's pain." ■

•
•
•
T
h
e

M
e
s
s
a
g
e

from
Divine
Word
Missionaries

A NEW LOOK IN LAFAYETTE

by H. Singleton, S.V.D.



Immaculate Heart of Mary Parish in Lafayette, Louisiana is taking on the new look envisioned for it by the priests ministering there thru many years. The present pastor, Father John Bowman, S.V.D. is head of the parish as it assumes its new look, as the old further accedes to the new.

The new Immaculate Heart of Mary School (in sketch above) is in the building stage at this writing. It replaces an outmoded building part of which was as old as the parish itself (founded in 1934). The new school will join with the new church (built in 1958 by Father Francis Wade, S.V.D., the former pastor) to impart a glorious new look to Immaculate Heart of Mary Parish. The parish is the largest entrusted to Divine Word Missionaries in the South. Its congregation of Catholic Negroes is one of the largest such in the South.

The new school will offer ten classrooms, a library, "cafetorium", lounge, principal's office, councilors' room, and 5,000 square feet of covered walks. The latter item is a necessity in Louisiana's downpours. The building will be of masonry construction, with steel supports. The use of wood has been reduced to a minimum throughout the structure. Heating will be of forced draft. Other construction features and fittings are a modernistic kitchen with stainless steel facilities and glazed tile wainscoting; a built up roof; ceramic tile lavatories; aluminum windows; metal doors in hollow metal frames.

The cost will be in the neighborhood of \$200,000.

The past scholastic year's enrollment at the school (grades 1 to 8) numbered 352. It will quickly mount over that figure with the completion of the new building. The "cafetorium" can accommodate all or nearly all the enrollment at one serving.

Even before the ground was broken for the new school Immaculate Heart of Mary's children had swung into the new look of things when the girls donned a new school uniform (plaid in shades of brown and tan). The boys retained a khaki uniform.

Clothes may not make the man, but they do something for him. That is

A NEW LOOK

the idea behind the adoption of the new uniform. Although the children do not dwell on it, the uniform brings upon them the psychological impact of an intangible "something representative." Out of the impact comes a noticeable increase in self respect and discipline. The new uniform, the new school, the new church—all items in the new look, work to make the people and children look up, to compare themselves favorably with others. The psychology behind all this is the same as that behind inspection in the military. Shiny shoes, sparkling brass, snappy uniforms—all make for good morale which in turn makes for high accomplishments. Any move to lift the morale of Negroes in the South is a welcome move to people whose morale is carefully and totally smashed on all sides by racial segregation's vicious strength.

At Immaculate Heart of Mary the new look is pursued at length in the



Father Bowman with a select group of the school children —6 sets of twins.

IN LAFAYETTE

handsome church with its lavish furnishings, and on the campus with its carefully cultured grounds and shrubs, even in the outlying mission (St. John Vianney at Mouton Switch) with its totally refurbished exterior and interior.

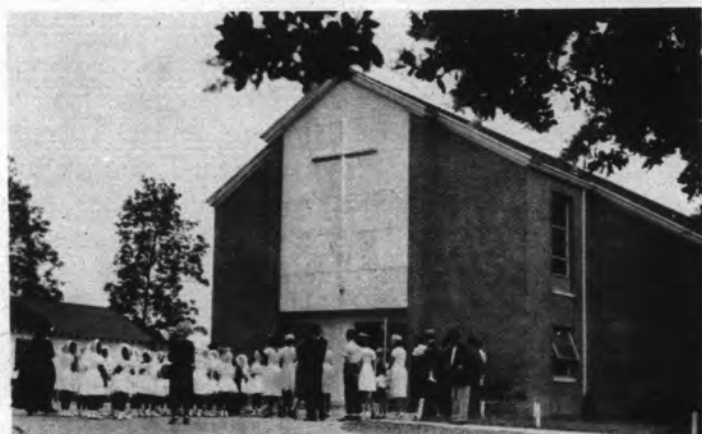
The children of Immaculate Heart of Mary School have always reported well, even under the trying circumstances of old conditions. There is little doubt that their achievements will multiply under the new order of things. This past spring, near Easter, the school won second place at a Science-Math Fair with 9 individual winners. At 4-H Achievement Day in Lafayette, about the same time, 32 of the children won individual awards and gathered a trophy for their club.

The *Messenger* awaits the completion of the new school and will give its readers a view of the structure, the latest addition to a new look in Lafayette. ■



Father Bowman and Sister Robert Marie, S.S.F., Holy Family nun, with 8th graders. Holy Family Sisters have staffed the school since its beginning in 1934.

Father Leander Martin, S.V.D. and Mrs. Irene Mouton, lay teacher, with 2nd graders.



Immaculate Heart of Mary Church.

A NEW LOOK

the idea behind the adoption of the new uniform. Although the children do not dwell on it, the uniform brings upon them the psychological impact of an intangible "something representative." Out of the impact comes a noticeable increase in self respect and discipline. The new uniform, the new school, the new church—all items in the new look, work to make the people and children look up, to compare themselves favorably with others. The psychology behind all this is the same as that behind inspection in the military. Shiny shoes, sparkling brass, snappy uniforms—all make for good morale which in turn makes for high accomplishments. Any move to lift the morale of Negroes in the South is a welcome move to people whose morale is carefully and totally smashed on all sides by racial segregation's vicious strength.

At Immaculate Heart of Mary the new look is pursued at length in the



Father Bowman with a select group of the school children —6 sets of twins.

IN LAFAYETTE

handsome church with its lavish furnishings, and on the campus with its carefully cultured grounds and shrubs, even in the outlying mission (St. John Vianney at Mouton Switch) with its totally refurbished exterior and interior.

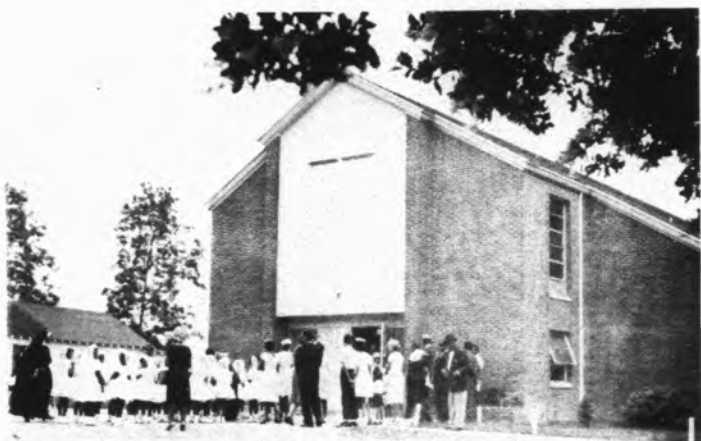
The children of Immaculate Heart of Mary School have always reported well, even under the trying circumstances of old conditions. There is little doubt that their achievements will multiply under the new order of things. This past spring, near Easter, the school won second place at a Science-Math Fair with 9 individual winners. At 4-H Achievement Day in Lafayette, about the same time, 32 of the children won individual awards and gathered a trophy for their club.

The *Messenger* awaits the completion of the new school and will give its readers a view of the structure, the latest addition to a new look in Lafayette. ■



Father Bowman and Sister Robert Marie, S.S.F., Holy Family nun, with 8th graders. Holy Family Sisters have staffed the school since its beginning in 1934.

Father Leander Martin, S.V.D. and Mrs. Irene Mouton, lay teacher, with 2nd graders.



Immaculate Heart of Mary Church.

PAPAL VOLUNTEERS for LATIN AMERICA (PAVLA)

IN 1960 the late Pope John XXIII called for a major effort by the whole Catholic world to assist Latin America with personnel. On the first day of 1961 the U.S. secretariat of *PAVLA* was established at Chicago. The policy direction in the United States rests with the U.S. Bishops' Committee for Latin America. The Latin America Bureau of the National Catholic Welfare Conference in Washington, D.C. is the administrative office.

There are 180,000,000 people in what is termed Latin America, that is, the long stretch of land from the Rio Grande River all the way southward to the Straits of Magellan.

It is the task of the secretariat at Chicago to coordinate the many efforts needed to recruit U.S. lay volunteers (religious and priests for Latin America are secured by direct agreements between them and the hierarchy), train, send and support them. About 95 U.S. dioceses have backed this program by appointing diocesan directors to promote the recruiting and screening of volunteers. A number of national lay mission organizations, too, have backed the *PAVLA* program and have taken its aims into the scope of their work.

Bishops in Latin America make known their want and need of lay helpers for particular purposes and *PAVLA* attempts to recruit and direct to them personnel deemed best able to give assistance. However, the volunteers are not sent blindly to Latin America. There is a prior period of training and preparation. Training is normally secured from the *Center for Intercultural Formation*. The Spanish-language center is at Cuernavaca, Mexico. The Portuguese-language center is at Petropolis, Brazil. These centers give to the volunteers a cultural and linguistic training, not a

technical training. The latter accomplishment is already had. In fact, it is the possession of some technical or professional ability that better enables one to be accepted for the *PAVLA* program, for the Bishops want and need volunteers with technical or professional ability, not just anyone. Yet, these volunteers may not enter blindly into their work, with no knowledge of the all-important need for adapting themselves to their area of work and to its people. Irreparable harm would be done otherwise. Hence, the importance of the training imparted at Cuernavaca and at Petropolis. And because the root beginning of all social adaptation is the knowledge of the language, the two centers offer concentrated courses in the two languages most widely used in Latin America—Spanish and Portuguese.

A recent count numbered about 140 active volunteers from the U.S. Six were in Colombia, 9 in Chile, 2 in Ecuador, 19 in Mexico, 8 in Panama, 26 in Peru, 19 in British Honduras, 6 in Bolivia, 3 in Uruguay, 30 in Brazil, and 12 in training.

The following U.S. dioceses have sponsored projects in Latin America and have directed personnel (priests and laymen) to them: Omaha Archdiocese; Dodge City, Kansas City, Salina, and Wichita Dioceses in Kansas; Kansas City, Mo.; Davenport, Iowa; St. Louis. Lay organizations that have directed volunteers to Latin America under the *PAVLA* program are: *Association for International Development*; *The Grail*; *International Catholic Auxiliaries*; *Catholic Lay Mission Corps*; and *Lay Mission Helpers Association*.

For more information, write to: Mr. David O'Shea, National Secretary, *PAVLA*; 1300 S. Wabash; Chicago 5, Ill. ■



Cal Cathers of Kansas at work in Brazil



Mary Alice Duddy of Chicago, Grail member, in Brazil



Priests gathered at the Cuernavaca center for retreat by Father Lombardi, S.J. of Rome (4th from left, front); Msgr. Ivan Illich, founder of the center, wears white shirt and black tie, the clerical garb

for

(PAVLA)

IN 1960 the late Pope John XXIII called for a major effort by the whole Catholic world to assist Latin America with personnel. On the first day of 1961 the U.S. secretariat of *PAVLA* was established at Chicago. The policy direction in the United States rests with the U.S. Bishops' Committee for Latin America. The Latin America Bureau of the National Catholic Welfare Conference in Washington, D.C. is the administrative office.

There are 180,000,000 people in what is termed Latin America, that is, the long stretch of land from the Rio Grande River all the way southward to the Straits of Magellan.

It is the task of the secretariat at Chicago to coordinate the many efforts needed to recruit U.S. lay volunteers (religious and priests for Latin America are secured by direct agreements between them and the hierarchy), train, send and support them. About 95 U.S. dioceses have backed this program by appointing diocesan directors to promote the recruiting and screening of volunteers. A number of national lay mission organizations, too, have backed the *PAVLA* program and have taken its aims into the scope of their work.

Bishops in Latin America make known their want and need of lay helpers for particular purposes and *PAVLA* attempts to recruit and direct to them personnel deemed best able to give assistance. However, the volunteers are not sent blindly to Latin America. There is a prior period of training and preparation. Training is normally secured from the *Center for Intercultural Formation*. The Spanish-language center is at Cuernavaca, Mexico. The Portuguese-language center is at Petropolis, Brazil. These centers give to the volunteers a cultural and linguistic training, not a

technical training. The latter accomplishment is already had. In fact, it is the possession of some technical or professional ability that better enables one to be accepted for the *PAVLA* program, for the Bishops want and need volunteers with technical or professional ability, not just anyone. Yet, these volunteers may not enter blindly into their work, with no knowledge of the all-important need for adapting themselves to their area of work and to its people. Irreparable harm would be done otherwise. Hence, the importance of the training imparted at Cuernavaca and at Petropolis. And because the root beginning of all social adaptation is the knowledge of the language, the two centers offer concentrated courses in the two languages most widely used in Latin America—Spanish and Portuguese.

A recent count numbered about 140 active volunteers from the U.S. Six were in Colombia, 9 in Chile, 2 in Ecuador, 19 in Mexico, 8 in Panama, 26 in Peru, 19 in British Honduras, 6 in Bolivia, 3 in Uruguay, 30 in Brazil, and 12 in training.

The following U.S. dioceses have sponsored projects in Latin America and have directed personnel (priests and laymen) to them: Omaha Archdiocese; Dodge City, Kansas City, Salina, and Wichita Dioceses in Kansas; Kansas City, Mo.; Davenport, Iowa; St. Louis. Lay organizations that have directed volunteers to Latin America under the *PAVLA* program are: *Association for International Development*; *The Grail*; *International Catholic Auxiliaries*; *Catholic Lay Mission Corps*; and *Lay Mission Helpers Association*.

For more information, write to: Mr. David O'Shea, National Secretary, *PAVLA*; 1300 S. Wabash; Chicago 5, Ill. ■



Cal Cathers of Kansas at work in Brazil



Mary Alice Duddy of Chicago, Grail member, in Brazil



Priests gathered at the Cuernavaca center for retreat by Father Lombardi, S.J. of Rome (4th from left, front); Msgr. Ivan Illich, founder of the center, wears white shirt and black tie, the clerical garb

PARENTS OF TWO PRIESTS AWARDED

MR. AND MRS. LOUIS LEDOUX of Sacred Heart Parish in Lake Charles, Louisiana were awarded the papal medal *Benemerenti* on Low Sunday. The Negro couple was among a group of honorees called to St. John Cathedral in the see city of Lafayette, La. for receiving papal awards.

Of their five children two are priests. Father Louis LeDoux of the Lafayette diocesan clergy is an Air Force chaplain. He is stationed in France. Father Jerome LeDoux, S.V.D., is a Divine Word Missionary assigned to Divine Word Seminary, Bay Saint Louis, Mississippi. Father Jerome holds a doctorate in Canon Law earned at Rome's Gregorianum University.

The remaining three children are each holders of college degrees. Each chose the teaching profession. The five children attended Sacred Heart School in Lake Charles.

Mr. LeDoux has been active in church affairs and in church-related undertakings for more than 35 years. He is a past secretary and active member of his parish's unit of the Holy Name Society, a past deputy grand knight and treasurer of his parish's council of the Knights of Peter Claver. He has served as the chairman of the council's relief or charity committee. He is among the Knight's Fourth Degree members and is navigator (head) of his parish's assembly.

Although originally of St. Landry civil parish (county) in Central Louisiana, Mr. LeDoux had taken up residence in Lake Charles before Sacred Heart Parish was organized and constituted a racially separate congregation for Negroes in that Southwest Louisiana city. The Holy Ghost Fathers came to Lake Charles two years after World War I and founded the parish to afford Negroes better



and more thorough ministrations.

Mrs. LeDoux, a friendly, lovable person, had origin in the Catholic community of St. Martinville in South central Louisiana. She has served long and unselfishly in church related programs even while carefully rearing her five children. She is a member of the ladies' auxiliary unit of the Knights of Peter Claver and has long served on her parish's Altar Society. She has seen long activity in Sacred Heart School's parent-teacher club and takes part in the work of her parish's Ladies of Charity. Even before her sons were ordained she was favored to see a nephew made a priest. He is the Very Rev. Harold R. Perry, S.V.D., head of the Divine Word Seminary at Bay Saint Louis and founder of St. Joseph Parish, Broussard, Louisiana.

The couple celebrated their 39th wedding anniversary on October 24 last year. ■

HOW TO PREPARE FOR A SICK CALL

Useful bit of information

A Catholic family ought be prepared to receive the visit of the priest should an emergency or lingering illness bring him to the home on a sick call. For this purpose there ought be had Holy Water and at least two Blessed Candles. It might be helpful, also, to cut out this printed information and keep it with the candles for easy reference.

The sick room should be clean and as orderly as circumstances will allow when the priest enters with the Blessed Sacrament. If the sick person is to go to Confession, place a chair alongside the bed, near the sick, but facing the foot of the bed so that the priest will not be facing the sick person during the Confession.

For the reception of other sacraments (Holy Communion, Extreme Unction, Confirmation) a small bedside table or similar platform is needed. On it should be, 1. A clean, white cloth spread out as a covering on the table, 2. A Crucifix, 3. Two beeswax candles well secured in candle holders and lighted already, 4. Small bowl with water in it, 5. Glass of water filled to about an inch from the top, 6. A spoon, 7. Holy Water in a kind of bottle or container from which it can be sprinkled, 8. A napkin or similar small, clean cloth for wiping dry the fingers. If Extreme Unction is to be administered, it is necessary to have, also: 9. Saucer with six small pieces of cotton on it (pieces big enough for wiping off small dabs of Holy Oil), 10. Saucer with 2 or 3 pieces of white bread (cut up one slice) and half of a lemon on it.

It is a mark of respect to meet the priest at the door with one of the lighted candles and lead him to the sick room. All leave the room at time of Confession. At the end, when the priest gives the blessing, all kneel. ■



Father Francis Mahon, S.V.D.

In Pittsburgh, Pennsylvania, Divine Word Missionaries have been entrusted with the care of souls in five large hospitals in the vicinity of Pittsburgh University. Children's Hosp. (160 beds); Eye & Ear Hosp. (140 beds); Western Pennsylvania Psychiatric (130); Presbyterian University Hosp. (381); Montefiore (500 on completion of new wing). Divine Word Missionaries' House in Pittsburgh is near the five hospitals. In 1962 they baptized 60 souls in these hospitals and anointed 430.



Father John Buys, S.V.D.



Father Ralph Rojna, S.V.D.

PARENTS OF TWO PRIESTS AWARDED

MR. AND MRS. LOUIS LEDOUX of Sacred Heart Parish in Lake Charles, Louisiana were awarded the papal medal *Benemerenti* on Low Sunday. The Negro couple was among a group of honorees called to St. John Cathedral in the see city of Lafayette, La. for receiving papal awards.

Of their five children two are priests. Father Louis LeDoux of the Lafayette diocesan clergy is an Air Force chaplain. He is stationed in France. Father Jerome LeDoux, S.V.D., is a Divine Word Missionary assigned to Divine Word Seminary, Bay Saint Louis, Mississippi. Father Jerome holds a doctorate in Canon Law earned at Rome's Gregorianum University.

The remaining three children are each holders of college degrees. Each chose the teaching profession. The five children attended Sacred Heart School in Lake Charles.

Mr. LeDoux has been active in church affairs and in church-related undertakings for more than 35 years. He is a past secretary and active member of his parish's unit of the Holy Name Society, a past deputy grand knight and treasurer of his parish's council of the Knights of Peter Claver. He has served as the chairman of the council's relief or charity committee. He is among the Knight's Fourth Degree members and is navigator (head) of his parish's assembly.

Although originally of St. Landry civil parish (county) in Central Louisiana, Mr. LeDoux had taken up residence in Lake Charles before Sacred Heart Parish was organized and constituted a racially separate congregation for Negroes in that Southwest Louisiana city. The Holy Ghost Fathers came to Lake Charles two years after World War I and founded the parish to afford Negroes better



and more thorough ministrations.

Mrs. LeDoux, a friendly, lovable person, had origin in the Catholic community of St. Martinville in South central Louisiana. She has served long and unselfishly in church related programs even while carefully rearing her five children. She is a member of the ladies' auxiliary unit of the Knights of Peter Claver and has long served on her parish's Altar Society. She has seen long activity in Sacred Heart School's parent-teacher club and takes part in the work of her parish's Ladies of Charity. Even before her sons were ordained she was favored to see a nephew made a priest. He is the Very Rev. Harold R. Perry, S.V.D., head of the Divine Word Seminary at Bay Saint Louis and founder of St. Joseph Parish, Broussard, Louisiana.

The couple celebrated their 39th wedding anniversary on October 24 last year. ■

HOW TO PREPARE FOR A SICK CALL

Useful bit of information

A Catholic family ought be prepared to receive the visit of the priest should an emergency or lingering illness bring him to the home on a sick call. For this purpose there ought be had Holy Water and at least two Blessed Candles. It might be helpful, also, to cut out this printed information and keep it with the candles for easy reference.

The sick room should be clean and as orderly as circumstances will allow when the priest enters with the Blessed Sacrament. If the sick person is to go to Confession, place a chair alongside the bed, near the sick, but facing the foot of the bed so that the priest will not be facing the sick person during the Confession.

For the reception of other sacraments (Holy Communion, Extreme Unction, Confirmation) a small bedside table or similar platform is needed. On it should be, 1. A clean, white cloth spread out as a covering on the table, 2. A Crucifix, 3. Two beeswax candles well secured in candle holders and lighted already, 4. Small bowl with water in it, 5. Glass of water filled to about an inch from the top, 6. A spoon, 7. Holy Water in a kind of bottle or container from which it can be sprinkled, 8. A napkin or similar small, clean cloth for wiping dry the fingers. If Extreme Unction is to be administered, it is necessary to have, also: 9. Saucer with six small pieces of cotton on it (pieces big enough for wiping off small dabs of Holy Oil), 10. Saucer with 2 or 3 pieces of white bread (cut up one slice) and half of a lemon on it.

It is a mark of respect to meet the priest at the door with one of the lighted candles and lead him to the sick room. All leave the room at time of Confession. At the end, when the priest gives the blessing, all kneel. ■



Father Francis Mahon, S.V.D.

In Pittsburgh, Pennsylvania, Divine Word Missionaries have been entrusted with the care of souls in five large hospitals in the vicinity of Pittsburgh University. Children's Hosp. (160 beds); Eye & Ear Hosp. (140 beds); Western Pennsylvania Psychiatric (130); Presbyterian University Hosp. (381); Montefiore (500 on completion of new wing). Divine Word Missionaries' House in Pittsburgh is near the five hospitals. In 1962 they baptized 60 souls in these hospitals and anointed 430.



Father John Buys, S.V.D.



Father Ralph Roana,
S.V.D.



In the first session of the Second Vatican Council there were 638 speeches. Bishop Sheen came away from the long first session with jotted notes that led to the following startlingly different reflections on current mentalities about the Missions. These are excerpts from the Bishop's writings.

What good does it do to talk to the prosperous of the poverty and the hunger, the need of the Church in the underprivileged countries of the world? All such appeals merely skim the top of the barrel of plenty. The Missions still remain a "pious extra," a supplement to diocesan work and a thought on Mission Sunday (once a year).

The first reflection, therefore, on the Council is that the mission spirit is the product of holiness. As the clergy and the people are made holy and saintly, they sense their duty to the Communion of Saints. A thousand sermons on the Missions are not worth as much to the bishops, the clergy and the faithful of the Church as the sight of one bishop from behind the Iron Curtain who had gasoline poured on him, was then set afire and endured it all for the Faith. The likes of him

do not point to their parched and scorched skin. Their lips ring with the words, "Church," "Catholic." They are missionary because they kissed the Cross of Christ.

A second reflection which came to us at the Council was the title of that great "Congregation of the Propagation of the Faith." The repeated use of two words, "pastoral" and "oecumenical," made one wonder about those other words: "Propagation of the Faith."

Take the word "propagation." In a Latin civilization, and in the days when Europe itself was talking Latin, the word had an acceptable significance. Cicero used the word *propagatio* in referring to developing vines and trees. Later on, it was applied to race and then to an empire.

d
h
y
e

to
at
a-
se
u-
ut
of

a
n
ne
e.
e-
s.
d



Mohammedan maiden, North Africa



BISHOP SHEEN'S MISSIONARY REFLECTIONS

In the first session of the Second Vatican Council there were 638 speeches. Bishop Sheen came away from the long first session with jotted notes that led to the following startlingly different reflections on current mentalities about the Missions. These are excerpts from the Bishop's writings.

What good does it do to talk to the prosperous of the poverty and the hunger, the need of the Church in the underprivileged countries of the world? All such appeals merely skim the top of the barrel of plenty. The Missions still remain a "pious extra," a supplement to diocesan work and a thought on Mission Sunday (once a year).

The first reflection, therefore, on the Council is that the mission spirit is the product of holiness. As the clergy and the people are made holy and saintly, they sense their duty to the Communion of Saints. A thousand sermons on the Missions are not worth as much to the bishops, the clergy and the faithful of the Church as the sight of one bishop from behind the Iron Curtain who had gasoline poured on him, was then set afire and endured it all for the Faith. The likes of him

do not point to their parched and scorched skin. Their lips ring with the words, "Church," "Catholic." They are missionary because they kissed the Cross of Christ.

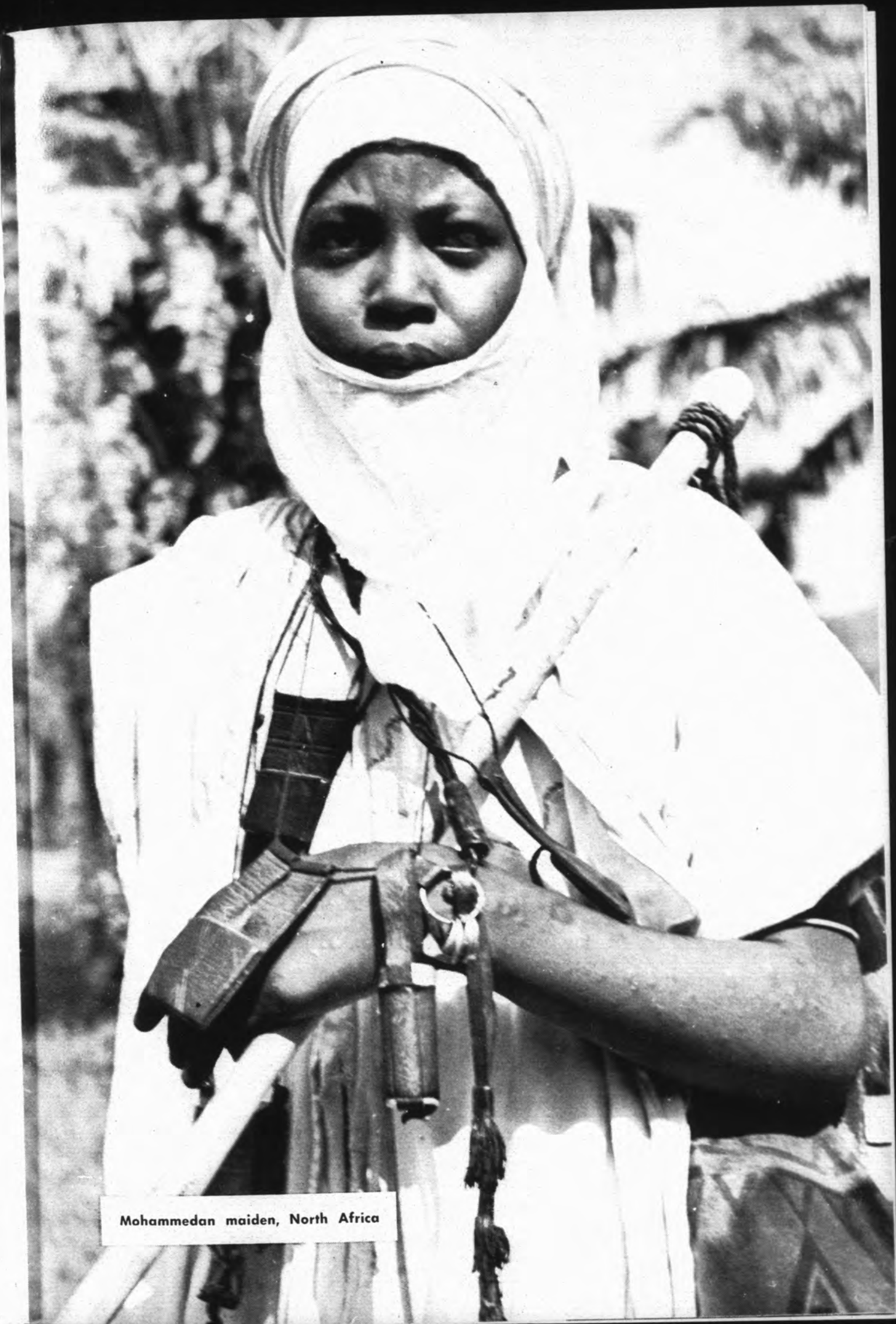
A second reflection which came to us at the Council was the title of that great "Congregation of the Propagation of the Faith." The repeated use of two words, "pastoral" and "oecumenical," made one wonder about those other words: "Propagation of the Faith."

Take the word "propagation." In a Latin civilization, and in the days when Europe itself was talking Latin, the word had an acceptable significance. Cicero used the word *propagatio* in referring to developing vines and trees. Later on, it was applied to race and then to an empire.

d
h
y
e

o
at
a-
se
r-
ut
of

a
n
e
e.
e-
s.
d



Mohammedan maiden, North Africa

But today, "propagation" and "propaganda" refer to an artificially stimulated indoctrination of ideas or ideology, principally through repetition. Both in Western and Eastern civilizations, the word has taken on a kind of bad meaning. In the Western world, propaganda is first thought of as Communist propaganda; in the Eastern world it is often identified with Western propaganda, or imperialistic propaganda, and in both cases is found contrary to even a legitimate nationalism. The Church has recently been eliminating from her liturgy those words which are considered offensive to others, e.g. the Jews and the Turks. Since the use of the word "propaganda" signifies what is alien, extrinsic and pressurized, it would seem advisable to drop it.

St. Paul never once said that he "propagated" the Faith. He evangelized, but did not propagate. The word "propaganda" is not found in the Vulgate. One of the other forms of "*evangelizo*" is found thirty-two times. The difference between "propaganda" and "evangelization" is that propaganda is indoctrination from the outside; evangelization is an appeal to the inside of a man, to his mind and heart. Propaganda is generally alien to the right aspirations of the human heart; evangelization is in accord with them. The Communists propagandize the poor, but Our Lord gave as the sign of His mission the fact that "*The poor are evangelized*" (Luke 7:22).

Because, therefore, the terms "propaganda" and "propagation" are offensive, particularly in the Mission lands, and because they have lost their earlier significance of begetting life, and finally because they do nothing to further either the oecumenical or pastoral spirit, it would seem well to abandon them both as the title of a

Congregation (department in the Vatican) and as the title of the Pontifical arm for collecting alms for the Missions, namely the Society for the Propagation of the Faith.

Next we come to the word "faith." While it is true that the purpose of the Congregation and Society (immediately above) is the evangelization and the spreading of the Faith, nevertheless, modern papal teachings . . . emphasize the fact that charity or a social justice are inseparable from the preaching of Faith. It would therefore seem well to include in a new title the inseparability of faith and aid to the poor in all forms . . .

Since the love of God and the knowledge of Him through Faith is inseparable from the love of neighbor through charity, and since this world missionary organization must be in keeping with the oecumenical and pastoral spirit, it is here suggested that its title be changed to: "*Congregatio de Caritate*."

The third reflection from the Council concerns the bishops in relation to the Missions. The bishops of the world for 200 or 300 years have become accustomed to thinking of the Missions as belonging to an organization. "... It is the Congregation of the Propaganda which has to do with the Missions." This notion of the Missions being separate from the bishops and not belonging to their jurisdiction has been wrongly supported by the assumption that an "organization" took care of the Missions. A bishop would, therefore, generously allow the Society for the Propagation of the Faith to be established in his diocese and becoming attention would be given to it, *once a year*.

But in this Council, sixty-two per cent of the bishops of the world comes from Africa, Oceania, Asia and the Americas. In other words, just as the

whole political power of Europe has moved out of Europe, for example, from Spain to Latin America and from Portugal to Brazil, so the spiritual influence of the Church is moving out of Europe into mission lands. There was not a single bishop from Africa or Asia in Vatican Council I. In this Vatican Council II thirty-one per cent came from these two continents.

This startling shift made the thinking bishops at the Council see that the problem of the Missions is no longer the problem of an organization. The Missions belong not to an organization, that is to say, the Congregation of the Propagation of the Faith or the Society for the Propagation of the Faith. The Congregation of the Missions belongs to *the organism*, that is, to the entire Mystical Body of Christ.

Despite what Canon Law stated, the Pontiffs have begun to emphasize that the Missions are as much a burden of a diocese as its investments. . . . The opening up of a new parish in Brazil is just as important to a bishop of a diocese in the United States as the opening of a parish in one of his suburbs.

Every bishop is a member of the Mystical Body of Christ. In his own physical body, he is interested in his fingers and toes as much as he is interested in his heart and his lungs, his tongue or his eyes; so he will continue to be interested in every single cell and organism of the entire Mystical Body of Christ.

In order to bring to a head the fact that the New Testament knows nothing of missionary activity apart from the Church, the following recommendations are made:

1. That the Holy Father impose a 10% tax on all religious personnel, and a tax of 2% on all diocesan clergy for the equitable evangelization of the Mystical Body of Christ.

2. That the Missionary societies keep 80% of their men on the Missions.

3. That a second collection be taken in all dioceses every Sunday for all of the Missions of the world. These alms are to be dispensed by the Holy Father. . . .

4. That 10% of the cost of any building—church, school, hospital, be given to the foreign Missions.

5. That all high school and college students who have the physical and moral qualifications be recommended to spend two years on the Missions. In the Mormon Church all youths *must* do this.

6. That every five years every priest in a diocese be given a "refresher" course to "stir up" his first zeal. This course . . . could profitably be spent in a seminary of the mission lands.

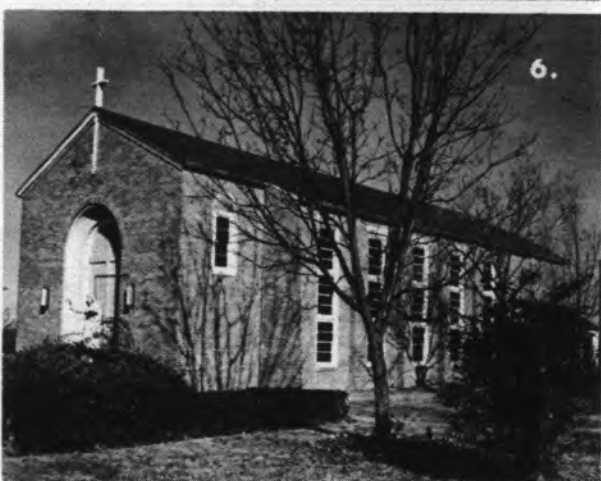
7. That all priests who are "laying aside" something for their old days be encouraged not to leave it in wills, but during life to take out an annuity in the Pontifical Mission Societies. Then at death, the capital will go to the Holy Father to aid any of the 639 religious societies who are serving the Missions.

MOST REV. FULTON J.
SHEEN, D.D., PH.D.
Editorial in *Worldmission*
Spring, 1963

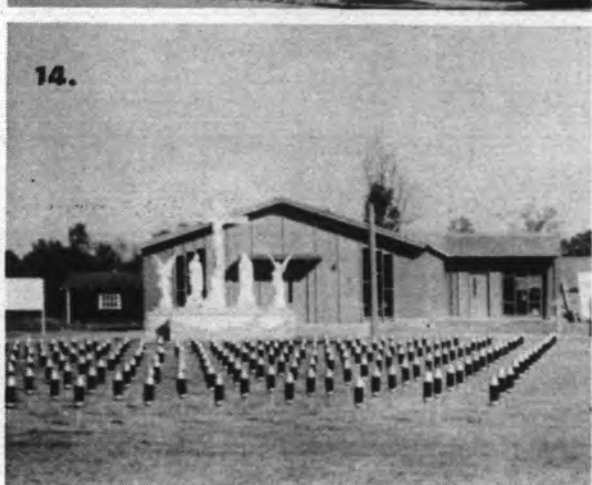
NOTE: Apparently, the above reflections for aiding the Missions do not envision also what are known as the Home Missions, for twice the editorial specifically limited the meaning of "Missions" to foreign missions.—Editor

DIVINE WORD MISSIONS

1. St. Rose de Lima (began 1926)
Bay Saint Louis, Mississippi
2. St. Gabriel (1949)
Mound Bayou
3. Sacred Heart (1912)
Greenville
4. St. Mary (1906)
Vicksburg
5. Christ the King (1945)
Jackson
6. St. Francis (1940)
Yazoo City
7. Imm. Conception (1945)
Clarksdale
8. Rosary (1949)
Hattiesburg
9. Holy Ghost (1908)
Jackson
10. St. Joseph (1910)
Meridian
11. St. Bartholomew (1910)
Little Rock, Arkansas
12. St. Augustine (1929)
North Little Rock
13. St. Peter (1889; Divine Word-1928)
Pine Bluff
14. St. Raphael (1932; mission status-1951)
Pine Bluff

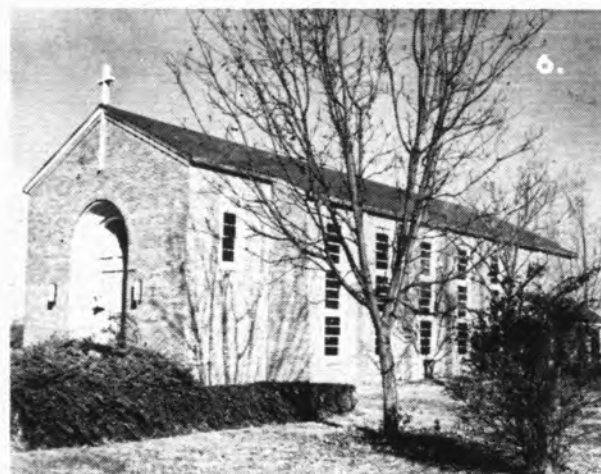


in MISSISSIPPI and ARKANSAS



DIVINE WORD MISSIONS

1. St. Rose de Lima (began 1926)
Bay Saint Louis, Mississippi
2. St. Gabriel (1949)
Mound Bayou
3. Sacred Heart (1912)
Greenville
4. St. Mary (1906)
Vicksburg
5. Christ the King (1945)
Jackson
6. St. Francis (1940)
Yazoo City
7. Imm. Conception (1945)
Clarksdale
8. Rosary (1949)
Hattiesburg
9. Holy Ghost (1908)
Jackson
10. St. Joseph (1910)
Meridian
11. St. Bartholomew (1910)
Little Rock, Arkansas
12. St. Augustine (1929)
North Little Rock
13. St. Peter (1889; Divine Word-1928)
Pine Bluff
14. St. Raphael (1932; mission status-1951)
Pine Bluff



in MISSISSIPPI and ARKANSAS

7.



8.



12.



13.



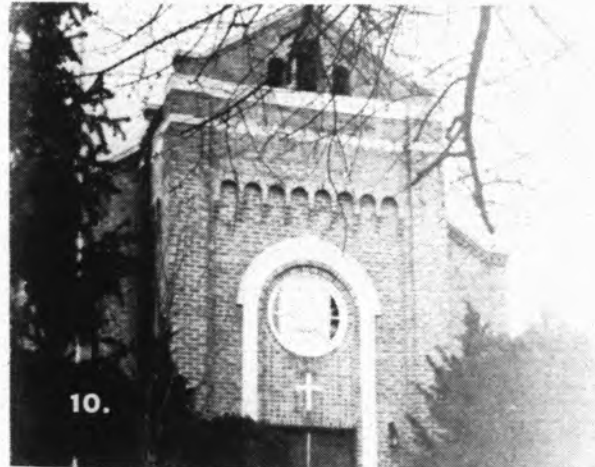
9.



14.



10.



Father Stoecke Dies—42 Years Among Japanese

FATHER WILLIAM STOECKE, S.V.D., Divine Word Missionary, died on June 4, 1963. He was 86 and had been in residence at the Divine Word Seminary in Bay Saint Louis, Mississippi since January 21, 1963.

The priest was well known in San Francisco where he began work among the Japanese community in 1925 and remained at it until 1951. All of his career was spent in work among the Japanese people. First in Japan, then in San Francisco at St. Francis Xavier Mission with its congregation of Japanese-Americans.

The funeral mass and burial took place on June 7 at the Bay Saint Louis seminary.

William Stoecke was born the eldest of ten children in his family at Hannover, Germany and was apparently destined to follow his father in the textile wholesale business. However, in 1897 a visit to Paris left him so distressed that he determined on the priesthood, and he was ordained at Vienna, Austria in 1908.

His first assignment was to Akita, Japan's large port city. After 11 years he was sent to the United States to search for funds for the work in Japan. He never returned. Instead he stayed on at San Francisco where he was eventually put in charge (in 1925) of St. Francis Xavier Mission which the Jesuits had founded to serve Japanese-Americans.

His stay at the mission lasted long. World War II finally interrupted his

pastorship there when the U.S. Government transported away from San Francisco all people of Japanese descent. Father Stoecke followed his people to a relocation camp in the desert at Topaz, Utah and won no little esteem for his dedication.

After the war he returned to San Francisco and tried to re-establish the mission's church and school for the returning deportees. He stayed on as pastor until January 11, 1951 when he was finally replaced. He retired to Divine Word Missionaries' House which stands opposite the mission in San Francisco and resided there until going to the Bay Saint Louis seminary. ■

Father William Stoecke, S.V.D.



Father Lebrun — First School Year in South

FATHER DONALD LeBRUN, S.V.D., Divine Word Missionary, completed his first school year in the South with the vacation-closing of our Bay Saint Louis seminary. He arrived last fall, on October 26, 1962, to begin his teaching duties at the seminary and was the newest addition to the seminary's faculty in the past school year. He taught Theology (Dogmatic and Fundamentals) in the major seminary.

Father LeBrun was born the fifth of nine children in his family at Lebanon, New Hampshire. He began preparing for the priesthood in the Divine Word Missionaries' seminary system. He enrolled at their Island Creek, Massachusetts seminary in 1945 at age 14 and was in the first group of candidates to enroll when Divine Word Missionaries' Eastern U.S. Province opened its own novitiate (religious training school) at Conesus, New York in 1949.

His major seminary studies were made at Divine Word Seminary, Techy, Illinois where he was ordained on Easter Sunday, March 29, 1959. That same year he went to Rome for further studies. There he received the Licentiate in Missiology (principles of mission endeavor) in 1961, and the Licentiate in Theology in 1962. He will study for the Doctorate in Missiology after some years of teaching.

While in Europe Father studied and had experience in practical use of four continental languages — French, German, Dutch, and Italian. ■

Boys!

Young Men!

Join the
DIVINE WORD MISSIONARIES
PRIESTS and BROTHERS

- home and foreign missions
- boys accepted ready for high school; already in high school; already beyond high school.

Write: **DIVINE WORD SEMINARY**
BAY SAINT LOUIS, MISSISSIPPI

Father Donald LeBrun, S.V.D.



Father Stoecke Dies—42 Years Among Japanese

FATHER WILLIAM STOECKE, S.V.D., Divine Word Missionary, died on June 4, 1963. He was 86 and had been in residence at the Divine Word Seminary in Bay Saint Louis, Mississippi since January 21, 1963.

The priest was well known in San Francisco where he began work among the Japanese community in 1925 and remained at it until 1951. All of his career was spent in work among the Japanese people. First in Japan, then in San Francisco at St. Francis Xavier Mission with its congregation of Japanese-Americans.

The funeral mass and burial took place on June 7 at the Bay Saint Louis seminary.

William Stoecke was born the eldest of ten children in his family at Hannover, Germany and was apparently destined to follow his father in the textile wholesale business. However, in 1897 a visit to Paris left him so distressed that he determined on the priesthood, and he was ordained at Vienna, Austria in 1908.

His first assignment was to Akita, Japan's large port city. After 11 years he was sent to the United States to search for funds for the work in Japan. He never returned. Instead he stayed on at San Francisco where he was eventually put in charge (in 1925) of St. Francis Xavier Mission which the Jesuits had founded to serve Japanese-Americans.

His stay at the mission lasted long. World War II finally interrupted his

pastorship there when the U.S. Government transported away from San Francisco all people of Japanese descent. Father Stoecke followed his people to a relocation camp in the desert at Topaz, Utah and won no little esteem for his dedication.

After the war he returned to San Francisco and tried to re-establish the mission's church and school for the returning deportees. He stayed on as pastor until January 11, 1951 when he was finally replaced. He retired to Divine Word Missionaries' House which stands opposite the mission in San Francisco and resided there until going to the Bay Saint Louis seminary. ■

Father William Stoecke, S.V.D.



Father Lebrun — First School Year in South

FATHER DONALD LeBRUN, S.V.D., Divine Word Missionary, completed his first school year in the South with the vacation-closing of our Bay Saint Louis seminary. He arrived last fall, on October 26, 1962, to begin his teaching duties at the seminary and was the newest addition to the seminary's faculty in the past school year. He taught Theology (Dogmatic and Fundamentals) in the major seminary.

Father LeBrun was born the fifth of nine children in his family at Lebanon, New Hampshire. He began preparing for the priesthood in the Divine Word Missionaries' seminary system. He enrolled at their Island Creek, Massachusetts seminary in 1945 at age 14 and was in the first group of candidates to enroll when Divine Word Missionaries' Eastern U.S. Province opened its own novitiate (religious training school) at Conesus, New York in 1949.

His major seminary studies were made at Divine Word Seminary, Techy, Illinois where he was ordained on Easter Sunday, March 29, 1959. That same year he went to Rome for further studies. There he received the Licentiate in Missiology (principles of mission endeavor) in 1961, and the Licentiate in Theology in 1962. He will study for the Doctorate in Missiology after some years of teaching.

While in Europe Father studied and had experience in practical use of four continental languages — French, German, Dutch, and Italian. ■

Boys!

Young Men!

Join the
DIVINE WORD MISSIONARIES
PRIESTS and BROTHERS

- home and foreign missions
- boys accepted ready for high school; already in high school; already beyond high school.

Write: **DIVINE WORD SEMINARY**
BAY SAINT LOUIS, MISSISSIPPI

Father Donald LeBrun, S.V.D.



Which Class Is Yours?

SPIRITUAL READING

by the late

REV. BRUNO HAGSPIEL, S.V.D.

Ordinarily the character development of every man and woman who has come to maturity represents three distinct phases of experience.

First, there is the youthful stage—the time when one looks out upon life with zest and zeal and growing ardor for the prizes which seem to be waiting in the immediate foreground of the future. All things seem to be within reach; even the stars in the firmament seem linked together in clusters to make our attainment of them easier. This is the period of high ideals, at which we aim with strong enthusiasm. We observe only the bright side of life. Since no work or sacrifice seems too hard, we are constantly longing to accomplish heroic deeds and feats of high valor and virtue. There is nothing in sight but the glory of life and vocation.

But then in the subsequent years of the Christian life there follows another period characterized by disappointment and apparent disillusionment, in which we begin to “sober up” gradually, as we face more and more the realities of life. We begin to realize the difficulties on the way, to see the problems and perplexities of life, to feel the drudgery of day in and day out existence. The pressure of circumstances and conditions may weigh us down so heavily that we become disposed to see only thorns and thistles in the roadway for us. Everywhere at times there appear to be only obstacles and impediments. For many, alas, this

period is a bitter one. For some it ends in utter disgust, in discouragement, and even despondency of spirit. Many a noble will and character has been broken upon the wheel of life, and many a soul comes to feel literally hounded to death on all sides. Whether this feeling is based on reality or on imagination does not really matter. The fact is too many begin to waver and to falter and finally to turn reluctantly from their early resolution. The fire of enthusiasm for the ideal gradually grows cold and sinks down and down until the individual comes to the point of deciding either to let it go out entirely, or to do only what is absolutely necessary to keep the ashes alive. And even this little effort is shot through with a peevish reluctance and halfheartedness, without faith even in Divine Providence, which regulates and takes care of all events and occurrences in life.

In the third period of development are those select souls who through all the confusion of disappointment and defeat in life, stand firm with unshaken faith in the bounty of a divine Goodness, no matter how hidden this divine solicitude may appear. They remain faithful to God. In the face of their own heart's need and in spite of a pressure upon them from all sides, they always stand up to difficulties and trials with a brave “yes.” They are heroes of a moral idealism. They are persons who have learned to do the right thing at every step, no mat-

ter how hard the right thing is, without desire or hope of praise or gratitude or reward or emulation from others—without hope that their deeds and duties will be perpetuated in memorials of marble or bronze or in song. They have learned how, in their aspiration after high ideals, to do the right thing at the right time, encouraging themselves with the refrain: "God wills it, and I am His instrument. I am His steward, and to work for God is not only my duty, but it is also my privilege. I must perform the task which He has assigned to me, or else I shall not be able to step before His tribunal with a clear countenance and conscience." In other words, they are the ones who seriously try to bring about in their lives self-surrender to God.

To which class do you belong? Perhaps you are still in the first period of your life experience. Perhaps you have experienced, more or less, all the reality of the second period. But the thing that matters is this: Did you get stuck in the second class? Or can you truly say that you are trying hard to attain to the sunny and optimistic outlook upon life, your vocation, God, and eternity, which characterizes the third period in the normal development of Christians of good will. ■

Read the new life story

ST. MARTIN de PORRES

Written by a Negro priest, Rev. Carlos A. Lewis, S.V.D., author of **Catholic Negro Bishops***

25¢

Send order for copies, with payment, to: Divine Word Seminary, Bay Saint Louis, Mississippi.

*available at same address for \$1.00



NOVENA to SACRED HEART

July 25 — August 2

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name _____

Address _____

City _____ Zone _____

State _____

Intentions _____

Mail to:

**Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi**

Join our 1,000 Lovers of the Sacred Heart. Write to the address above to let us know if you want to receive the monthly devotional letter.

☐ Yes

☐ No

MORE ABOUT

The May, 1963 issue of *Divine Word Messenger* reported the ordination of five Negro priests in 1963. This issue brings notice of yet another Negro priest ordained this year. He is Father William Houston of the Brooklyn diocesan clergy. Thus six new priests are to be added to the number of U.S. Negro priests, raising the total to 137.

Regretfully, however, as this issue was being compiled, word was received that an American Negro priest died within recent months. Father Theldon Jones of San Antonio, Texas, whose career was spent on the island of Trinidad, died on May 4.

Further details about Father Houston and about Father Jones follow. This issue presents also a brief introduction to two Negro priests who were trained in the U.S. but who were ordained in and for the Bahamas, their country of origin.

Father Houston is the son of Mr. and Mrs. John Houston of Brooklyn, N.Y. He was born January 3, 1937 in Brooklyn and attended Our Lady of Victory Parish conducted there by priests of the diocese. He attended Franklin K. Lane High School in Brooklyn. In 1954 he entered Cathedral College in his city to make his preparatory seminary studies. The major seminary studies were made at Immaculate Conception Seminary, Huntington, N.Y., from 1957 to this year. Bishop Bryan J. McEntegart of the Brooklyn Diocese ordained him on June 1, 1963. Father Houston's first solemn mass was sung at his home parish on June 9. The priest is the third oldest in a family of seven children.

Father Theldon Jones died at Port-of-Spain, Trinidad on Saturday, May 4 following an illness of several weeks' duration.

He was the first San Antonio, Texas

Negro to reach the priesthood with his ordination on April 7, 1937 at the Catholic university in Prague, Czechoslovakia.

The priest was a convert and was baptized at Holy Redeemer Church in San Antonio by the late Father L. J. Welbers, S.S.J., renowned Josephite missionary who labored among the Negroes of that city.

Theldon Jones was a graduate of old Douglass High School in his home city. He was among the early candidates for the priesthood answering Divine Word Missionaries' first efforts to raise a seminary for America's Negroes. He enrolled at the fledgling institution in Greenville, Mississippi and transferred with it when it moved to Bay Saint Louis. He did not go on to the priesthood with Divine Word Missionaries and later studied at St. Gregory Seminary and at St. Mary Seminary in Cincinnati, Ohio. His final two years of Theology study were spent at Prague, Czechoslovakia. He was sent to the Archdiocese of Port-of-Spain, Trinidad by its archbishop who alone was found willing to number the Negro cleric among his priests at that era so full of temerity over the racial issue. The priest was stationed at Chaguana, Trinidad and there spent his entire priestly life.

His last visit to San Antonio was in June, 1956. He is survived by five brothers and numerous nieces and nephews of whom nearly all if not entirely all are non-Catholics.

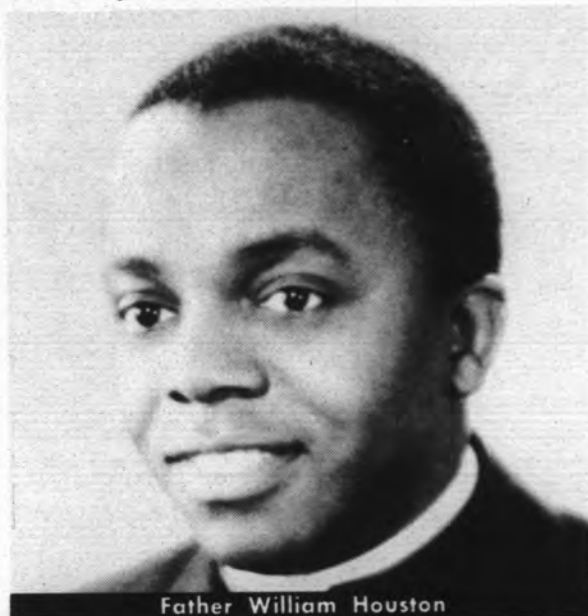
Father Bonaventure Dean, O.S.B. is attached to the clergy in the Bahamas and is not be numbered among U.S. Negro priests. However, all of his seminary studies were made in the U.S. at St. John's University, Collegeville, Minn. He was born on January 15, 1936. In Nassau, his home city, he attended the cathedral parish and St. Augustine College. In 1955 he enrolled at Collegeville. He was ordained at

T

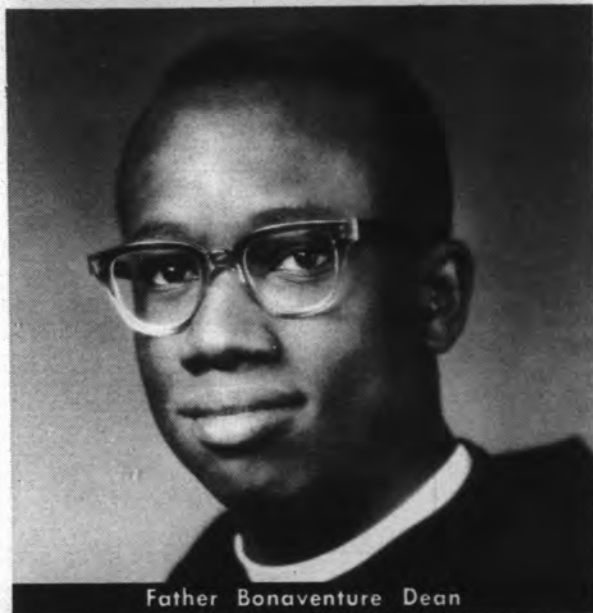
U. S. NEGRO PRIESTS

Nassau on June 14, 1963 by Bishop Paul Leonard Hagarty, D.D., O.S.B. He will be assigned to a teaching position.

Father Leander Thompson, O.S.B. was ordained with Father Dean above. He too is to be numbered with the Bahamas clergy, not with the U.S. priests. But he too made all of his seminary studies in the U.S. at Collegeville, Minn. He entered there on September 15, 1954. His home city is Nassau. He was born on November 16, 1934. St. Joseph Parish in Nassau is his church parish. He attended St. Joseph Grade School and St. Augustine High School in Nassau. Father Thompson's parents are converts. There is the possibility that he will be assigned to teach in St. Augustine High School, his alma mater, at Nassau. ■



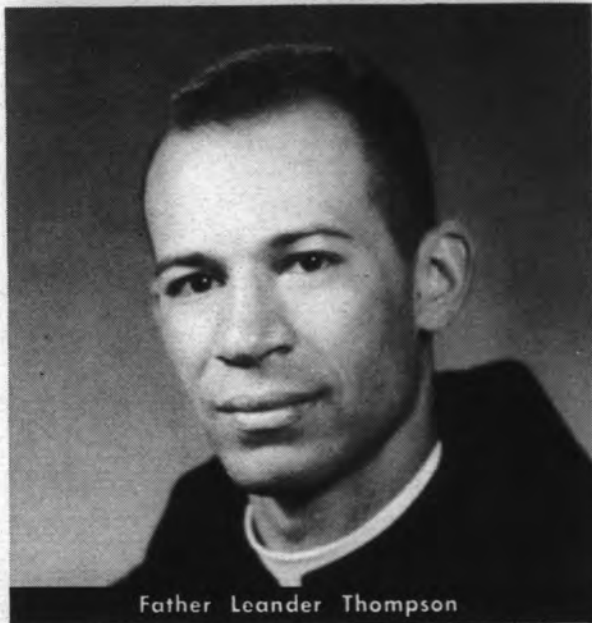
Father William Houston



Father Bonaventure Dean



Father Theldon Jones



Father Leander Thompson

MORE ABOUT

The May, 1963 issue of *Divine Word Messenger* reported the ordination of five Negro priests in 1963. This issue brings notice of yet another Negro priest ordained this year. He is Father William Houston of the Brooklyn diocesan clergy. Thus six new priests are to be added to the number of U.S. Negro priests, raising the total to 137.

Regretfully, however, as this issue was being compiled, word was received that an American Negro priest died within recent months. Father Theldon Jones of San Antonio, Texas, whose career was spent on the island of Trinidad, died on May 4.

Further details about Father Houston and about Father Jones follow. This issue presents also a brief introduction to two Negro priests who were trained in the U.S. but who were ordained in and for the Bahamas, their country of origin.

Father Houston is the son of Mr. and Mrs. John Houston of Brooklyn, N.Y. He was born January 3, 1937 in Brooklyn and attended Our Lady of Victory Parish conducted there by priests of the diocese. He attended Franklin K. Lane High School in Brooklyn. In 1954 he entered Cathedral College in his city to make his preparatory seminary studies. The major seminary studies were made at Immaculate Conception Seminary, Huntington, N.Y., from 1957 to this year. Bishop Bryan J. McEntegart of the Brooklyn Diocese ordained him on June 1, 1963. Father Houston's first solemn mass was sung at his home parish on June 9. The priest is the third oldest in a family of seven children.

Father Theldon Jones died at Port-of-Spain, Trinidad on Saturday, May 4 following an illness of several weeks' duration.

He was the first San Antonio, Texas

Negro to reach the priesthood with his ordination on April 7, 1937 at the Catholic university in Prague, Czechoslovakia.

The priest was a convert and was baptized at Holy Redeemer Church in San Antonio by the late Father L. J. Welbers, S.S.J., renowned Josephite missionary who labored among the Negroes of that city.

Theldon Jones was a graduate of old Douglass High School in his home city. He was among the early candidates for the priesthood answering Divine Word Missionaries' first efforts to raise a seminary for America's Negroes. He enrolled at the fledgling institution in Greenville, Mississippi and transferred with it when it moved to Bay Saint Louis. He did not go on to the priesthood with Divine Word Missionaries and later studied at St. Gregory Seminary and at St. Mary Seminary in Cincinnati, Ohio. His final two years of Theology study were spent at Prague, Czechoslovakia. He was sent to the Archdiocese of Port-of-Spain, Trinidad by its archbishop who alone was found willing to number the Negro cleric among his priests at that era so full of temerity over the racial issue. The priest was stationed at Chaguana, Trinidad and there spent his entire priestly life.

His last visit to San Antonio was in June, 1956. He is survived by five brothers and numerous nieces and nephews of whom nearly all if not entirely all are non-Catholics.

Father Bonaventure Dean, O.S.B. is attached to the clergy in the Bahamas and is not be numbered among U.S. Negro priests. However, all of his seminary studies were made in the U.S. at St. John's University, Collegeville, Minn. He was born on January 15, 1936. In Nassau, his home city, he attended the cathedral parish and St. Augustine College. In 1955 he enrolled at Collegeville. He was ordained at

T U. S. NEGRO PRIESTS

Nassau on June 14, 1963 by Bishop Paul Leonard Hagarty, D.D., O.S.B. He will be assigned to a teaching position.

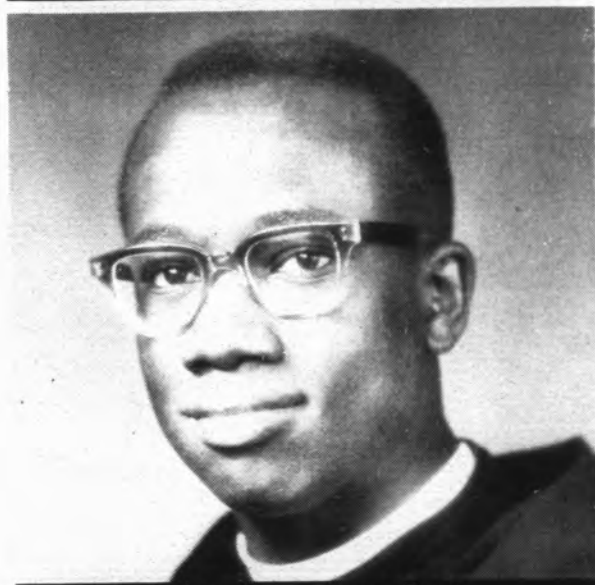
Father Leander Thompson, O.S.B. was ordained with Father Dean above. He too is to be numbered with the Bahamas clergy, not with the U.S. priests. But he too made all of his seminary studies in the U.S. at Collegeville, Minn. He entered there on September 15, 1954. His home city is Nassau. He was born on November 16, 1934. St. Joseph Parish in Nassau is his church parish. He attended St. Joseph Grade School and St. Augustine High School in Nassau. Father Thompson's parents are converts. There is the possibility that he will be assigned to teach in St. Augustine High School, his alma mater, at Nassau. ■



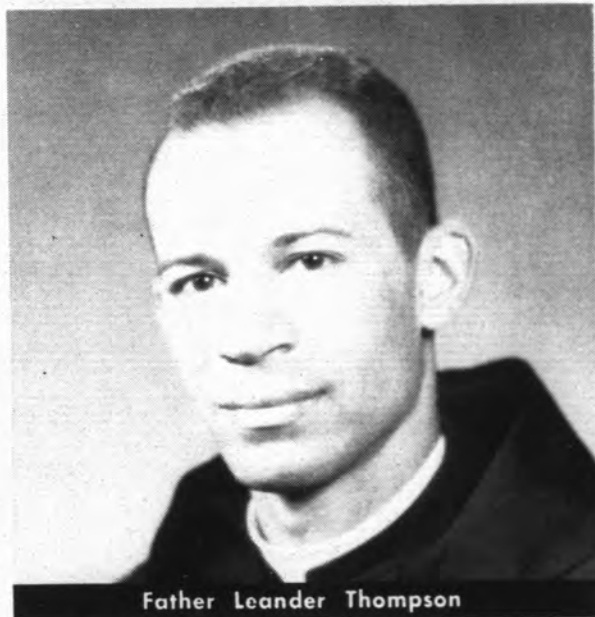
Father Theldon Jones



Father William Houston



Father Bonaventure Dean



Father Leander Thompson

Pine Bluff, Arkansas: St. Peter Parish, the oldest congregation of Catholic Negroes in Arkansas, is getting a new six classrooms school. It is being built by the hands of Father Joseph Kehrer, S.V.D., the pastor. The school is staffed by Sister Servants of the Holy Ghost (Techny, Illinois). The new building is the fourth structure to be raised at Pine Bluff by the hands of Father Kehrer. He has already built a catechetical center, a rectory, and a convent. And with all that work he steadily reports a number of converts among the Negroes of Pine Bluff. Meanwhile, he administers also St. Raphael Mission in a rural area outside the city.



Kindergarten waits for the new school



First communicants

Greenville, Mississippi: Sister Marie Celine, S.Sp.S. of the Sister Servants of the Holy Ghost at Greenville photographed the mission which Father Thaddeus Boucree, S.V.D. conducted at Sacred Heart Parish there. Father Boucree is stationed at Mound Bayou, Mississippi. The pastor of Sacred Heart Parish is Father Louis Benoit, S.V.D.



Oakland, California: Father Bruno Drescher, S.V.D. recently baptized another class of converts at St. Patrick Church in Oakland. This latest group numbered nine adults. The veteran missionary immediately turned his attention towards the attracting of still another class for the instructions which he conducts. The pastor, Father Clement Meyer, S.V.D., affords him all possible clearance for this work. Invaluable help in attracting the converts is a Mrs. Michael, parishioner. For a number of years she has steadily interested scores of friends and neighborhood acquaintances in the Catholic Church. In the bottom photo she stands at extreme right, next to Father Drescher.



Prize-winning model of Holy Rosary School, Lafayette, La. by one of its students. The school, soon to see Golden Anniversary, grew from lone building (arrow).



Rose Mary Alfred and Rita Alfred, 8th graders of St. Joseph Parish, Brownsd., La., won 2nd place at a Science and Math Fair.



Father August Lang, S.V.D., formerly one of our missionaries in the South, sent photo of school at Guaranda, Ecuador where he now works.



First Solemn mass day of Rev. Monroe Cheeks, S.V.D., St. Mary Church, Vicksburg, Miss.

Along the DIVINE WORD

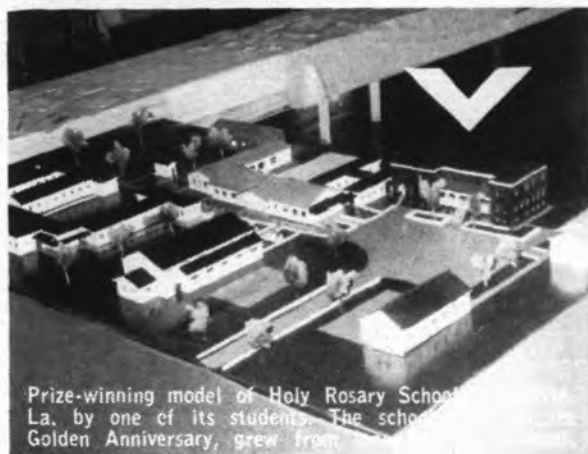
Pine Bluff, Arkansas: St. Peter Parish, the oldest congregation of Catholic Negroes in Arkansas, is getting a new six classrooms school. It is being built by the hands of Father Joseph Kehrer, S.V.D., the pastor. The school is staffed by Sister Servants of the Holy Ghost (Techny, Illinois). The new building is the fourth structure to be raised at Pine Bluff by the hands of Father Kehrer. He has already built a catechetical center, a rectory, and a convent. And with all that work he steadily reports a number of converts among the Negroes of Pine Bluff. Meanwhile, he administers also St. Raphael Mission in a rural area outside the city.



Greenville, Mississippi: Sister Marie Celine, S.Sp.S. of the Sister Servants of the Holy Ghost at Greenville photographed the mission which Father Thaddeus Boucree, S.V.D. conducted at Sacred Heart Parish there. Father Boucree is stationed at Mound Bayou, Mississippi. The pastor of Sacred Heart Parish is Father Louis Benoit, S.V.D.



Oakland, California: Father Bruno Drescher, S.V.D. recently baptized another class of converts at St. Patrick Church in Oakland. This latest group numbered nine adults. The veteran missionary immediately turned his attention towards the attracting of still another class for the instructions which he conducts. The pastor, Father Clement Meyer, S.V.D., affords him all possible clearance for this work. Invaluable help in attracting the converts is a Mrs. Michael, parishioner. For a number of years she has steadily interested scores of friends and neighborhood acquaintances in the Catholic Church. In the bottom photo she stands at extreme right, next to Father Drescher.



Prize-winning model of Holy Rosary School in La. by one of its students. The school, on its Golden Anniversary, grew from



Rose Mary Thibault and Rita Alfred, 8th graders of St. Joseph Parish, Broussard, La., won 2nd place at a Science and Math Fair.



Father August Lang, S.V.D., formerly one of our missionaries in the South, sent photo of school at Guaranda, Ecuador where he now works.



First Solemn mass day of Rev. Monroe Cheeks, S.V.D., St. Mary Church, Vicksburg, Miss.

The ancestors of many American Catholics had suffered persecution in their lands of origin. On reaching this shore many suffered further. They sought, not to lead, but to be allowed to live in peace. An approach to life in this country was formulated in the most practical of terms. The Church was to act as a sort of social and spiritual "mother hen." . . .

In higher education, Catholics were trained to professional competence. But their religious training went little beyond an intensification of the traditional mold. After all, the role of the layman meant doing what he was told, preferably by reflex . . .

The net result of this was a native Catholicism quite magnificent for its cohesion, its support of church building programs, its steady numerical growth, and the increasing group-interest demands that it made on the community and national life.

Yet in spite of the urging of the great social statements of the Popes, social action was not our cup of tea. American Catholics knew too little about reconciling authority with freedom of action and speech.

Our morality was competent to diagnose evils. In fact, our official interpretation of the various spheres of the human scene has been invariably an admirable appraisal. But we seemed incapable of providing a theological basis for a course of action. There always seemed to be more immediate problems.

Further, we knew little of the layman's potential role; the Church operated on the clerical level rather than in the corporate areas where the great

questions lay. As a result, the great fights for social justice — child labor legislation, woman's suffrage, labor — all of them were won without concerted Catholic involvement . . .

Even now, the segregation issue is proving that the implications of the past are largely lost upon us. The same ignoble pattern is well on the way to becoming fact. We have hopped on the bandwagon in the past and we are doing it today. Though we may help with a few side skirmishes, we're doing little to correct the popular notion that we are safe, hidebound and conservative.

The history of the Negro in the American Church is certainly the outstanding example of our lack of social awareness. After the Civil War, because of the cleavage from Catholic slaveholders, the gross discrimination practiced in Catholic churches, and the active evangelism of the Baptists and Methodists, many Negro Catholics left the Church.

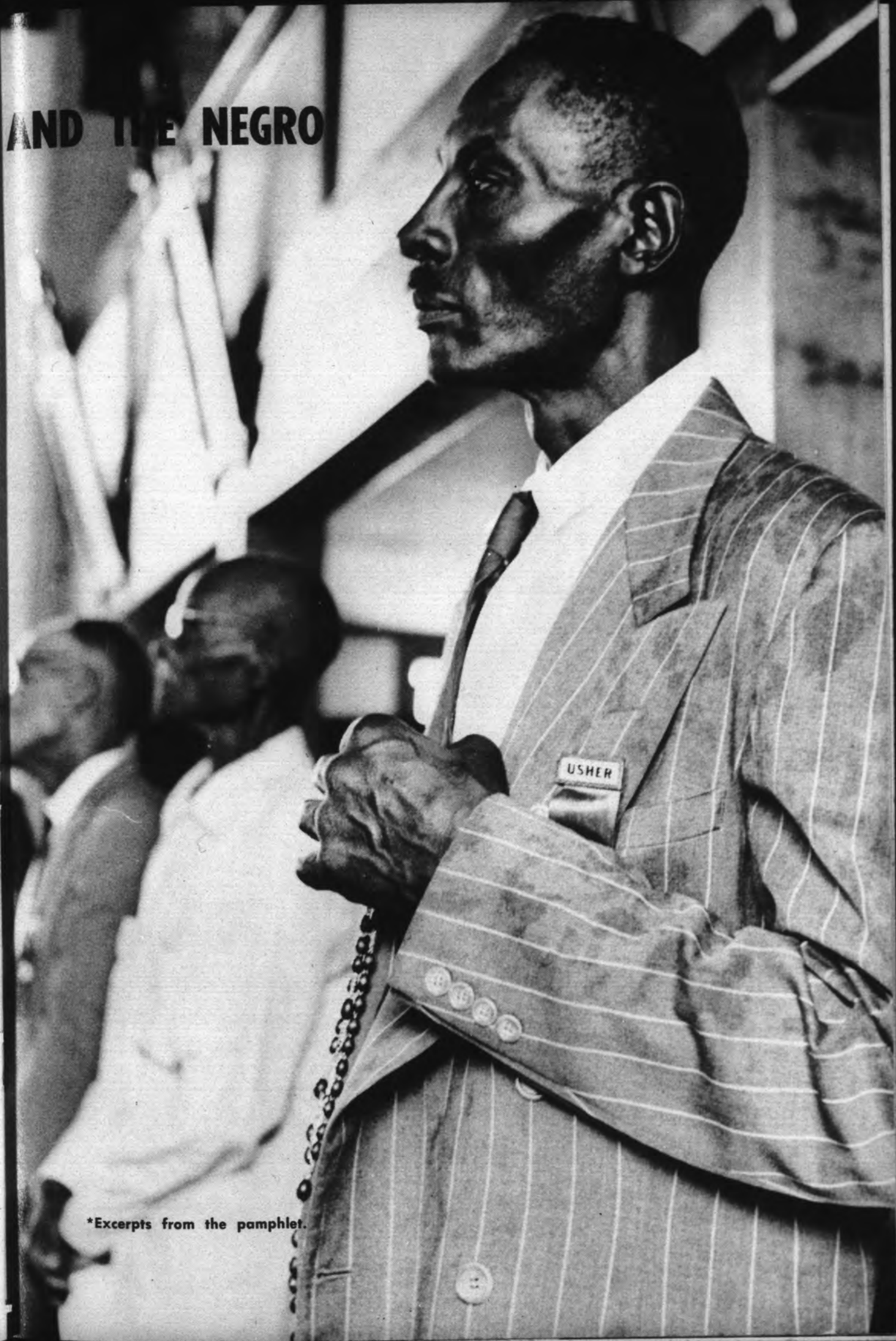
Finally, foreign missionaries came to this country at the request of American Bishops to labor among the Colored. The story of these men, the Mill Hill Fathers — Dutch, Irish, English, and French nationals — probably will never be fully known: their identification with the Negro and the ostracism it implied, their dire poverty, their bitter and seemingly hopeless battles for human rights. Like their people they were ignored and forgotten, and when this failed, resisted and silenced.

As time passed, the American Josephite Fathers formed out of this original foundation and slowly grew with the help of native U.S. vocations.

(Continued on Page 158)

RCH AND THE NEGRO

t
r
-
-
s
e
e
o
n
e
p
-
n
-
e
-
l
-
c
n
d
s
-
e
-
l
-
ll
n,
ll
-
m
-
t-
or
y
n
e-
r-
h



*Excerpts from the pamphlet.

Philip Berrigan, S. S. J.:

CATHOLIC CHURCH / N

The ancestors of many American Catholics had suffered persecution in their lands of origin. On reaching this shore many suffered further. They sought, not to lead, but to be allowed to live in peace. An approach to life in this country was formulated in the most practical of terms. The Church was to act as a sort of social and spiritual "mother hen." . . .

In higher education, Catholics were trained to professional competence. But their religious training went little beyond an intensification of the traditional mold. After all, the role of the layman meant doing what he was told, preferably by reflex . . .

The net result of this was a native Catholicism quite magnificent for its cohesion, its support of church building programs, its steady numerical growth, and the increasing group-interest demands that it made on the community and national life.

Yet in spite of the urging of the great social statements of the Popes, social action was not our cup of tea. American Catholics knew too little about reconciling authority with freedom of action and speech.

Our morality was competent to diagnose evils. In fact, our official interpretation of the various spheres of the human scene has been invariably an admirable appraisal. But we seemed incapable of providing a theological basis for a course of action. There always seemed to be more immediate problems.

Further, we knew little of the layman's potential role; the Church operated on the clerical level rather than in the corporate areas where the great

questions lay. As a result, the great fights for social justice—child labor legislation, woman's suffrage, labor—all of them were won without concerted Catholic involvement . . .

Even now, the segregation issue is proving that the implications of the past are largely lost upon us. The same ignoble pattern is well on the way to becoming fact. We have hopped on the bandwagon in the past and we are doing it today. Though we may help with a few side skirmishes, we're doing little to correct the popular notion that we are safe, hidebound and conservative.

The history of the Negro in the American Church is certainly the outstanding example of our lack of social awareness. After the Civil War, because of the cleavage from Catholic slaveholders, the gross discrimination practiced in Catholic churches, and the active evangelism of the Baptists and Methodists, many Negro Catholics left the Church.

Finally, foreign missionaries came to this country at the request of American Bishops to labor among the Colored. The story of these men, the Mill Hill Fathers—Dutch, Irish, English, and French nationals—probably will never be fully known: their identification with the Negro and the ostracism it implied, their dire poverty, their bitter and seemingly hopeless battles for human rights. Like their people they were ignored and forgotten, and when this failed, resisted and silenced.

As time passed, the American Josephite Fathers formed out of this original foundation and slowly grew with the help of native U.S. vocations.

(Continued on Page 158)

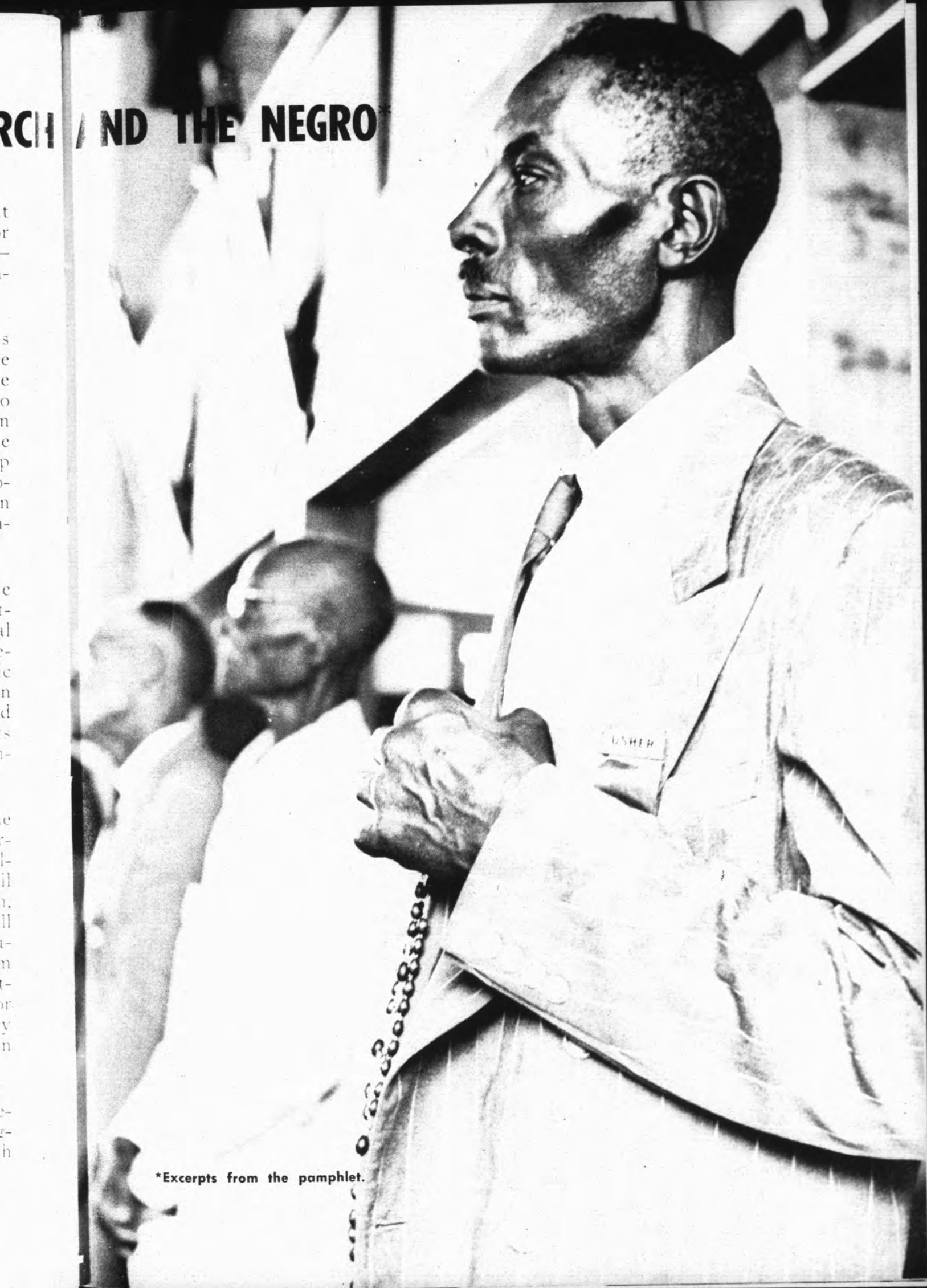
RCH AND THE NEGRO

t
r
—
—
s
e
e
o
n
e
p
o
n
—

e
t-
al
e-
c
n
d
s
n-

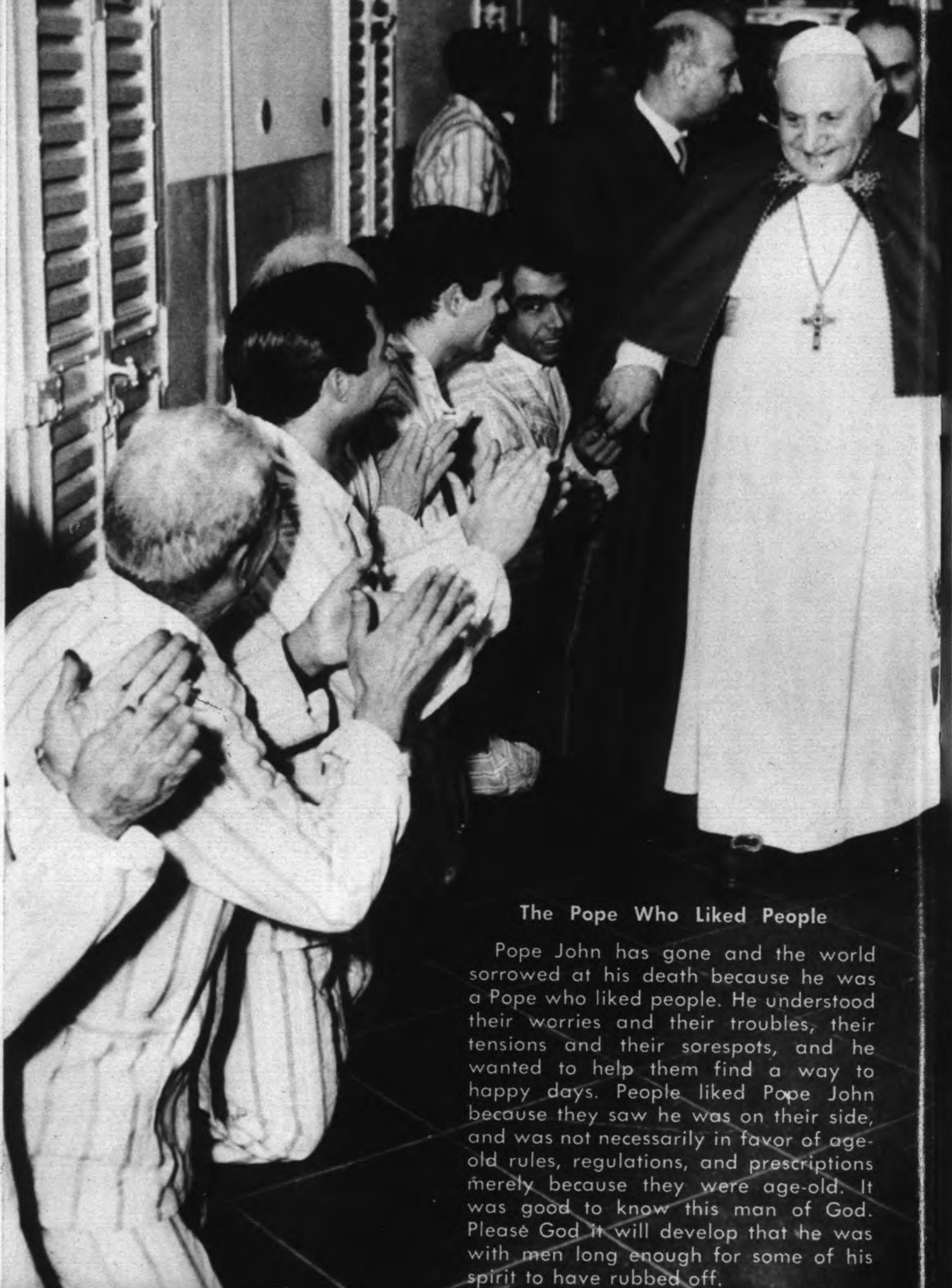
e
f-
l-
ll
n,
ll
a-
m
t-
or
y
n

e-
r-
h



*Excerpts from the pamphlet.

FAREWELL TO POPE JOHN



The Pope Who Liked People

Pope John has gone and the world sorrowed at his death because he was a Pope who liked people. He understood their worries and their troubles, their tensions and their sores, and he wanted to help them find a way to happy days. People liked Pope John because they saw he was on their side, and was not necessarily in favor of age-old rules, regulations, and prescriptions merely because they were age-old. It was good to know this man of God. Please God it will develop that he was with men long enough for some of his spirit to have rubbed off.



WELL TO POPE JOHN



The Pope Who Liked People

Pope John has gone and the world sorrowed at his death because he was a Pope who liked people. He understood their worries and their troubles, their tensions and their sores, and he wanted to help them find a way to happy days. People liked Pope John because they saw he was on their side, and was not necessarily in favor of age-old rules, regulations, and prescriptions merely because they were age-old. It was good to know this man of God. Please God it will develop that he was with men long enough for some of his spirit to have rubbed off.



CATHOLIC CHURCH AND THE NEGRO

(Continued from Page 155)

Mother Katherine Drexel founded the Blessed Sacrament Sisters and directed their apostolate to the Negro and to the American Indians. Other societies appeared on the interracial scene, notably, the Society of the Divine Word, the Missionary Servants of the Blessed Trinity, and the Jesuit Fathers. (The Holy Ghost Fathers played an outstanding part.)

But for the most part, the Church pursued a parallel course with the overall approach of American society. It made no widespread or concerted effort on behalf of the Negro.

This fact is strikingly illustrated by the present 1% of American Negroes who are practicing Catholics, by the 3% who are baptized Catholics, by the mere 136 Negro priests presently ordained, and by the refusal of many American sisterhoods to accept Negro vocations.

Some Negroes claim that the Negro Catholic is considered a second-class Church citizen and that the Catholic Church deserves the label, a "White Man's Church." (This is substantially the message of the Black Muslim Movement....)

Finally, as further demonstration of this point, only three dioceses in former slave areas were integrated prior to the Supreme Court decision . . . St. Louis, Washington, D.C., and San Antonio. The first two are Northern as much as Southern, and the third possesses more of a Mexican problem than a colored one.

Within the Church, whether North

or South, the Colored are the last for whom anything is done.

The Negro takes serious scandal at an attitude which precisely contradicts what the Church stands for and teaches. Where the Church is consistent with her teaching, the Colored always flock to her and beg to be members

Perhaps, it is now clearer that in some areas the approach of Catholics to the world, or to society, or to a social disease like segregation is not necessarily wrong, but rather lacks a proper dynamism that will cause it to register outside itself. The net product is apathy, lost opportunity and even injustice

We have become a church of administrations and institutions, expressions of our consuming desire to "belong," to win a secure niche for ourselves. With the energy consumed in erecting and maintaining these institutions, we often forget why we made them

... Understand this well: the Negro, and others that we equate with him, will have his rights, with or without us . . . I do not suggest, therefore, that we jump on the bandwagon and become part of a trend for fear of risking our own interests. I suggest that the Church—and that means you and me—give the rise of the non-white peoples meaning and support by her presence, lavishing upon them the tremendous resources of her truth and charity, saving them from despair or extreme, violent reaction, identifying their interests with her own, looking upon them as her most favored children, for so Christ would have regarded them. ■



NOW LOOK AGAIN....



Won't you help replace the dilapidated and makeshift furnishings in the new chapel of our major seminarians, Divine Word Seminary, Bay Saint Louis, Mississippi? Entire or part donations appreciated for the following items:

- ☐ Prayer book racks (35) \$ 5 each
- ☐ Kneelers (8) \$ 10 each
- ☐ Stations of Cross (11) \$ 15 each
- ☐ Sanctuary chairs (3) \$ 25 each
- ☐ Holy water basin \$ 25
- ☐ Altar \$500
- ☐ OTHER ITEMS, MISCELLANEA \$ 5 each

Name

Address

State

City Zone

Mail your donation for designated item to:
Father Provincial, Divine Word Missionaries,
Bay Saint Louis, Mississippi

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regrettably, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

TRIDUUM OF MASSES—five dollars. **NOVENA OF MASSES**—fifteen dollars. **GREGORIAN MASSES** (requested customarily for but a single departed soul)—fifty dollars.

. cut on this line

Dear Father: I am sending the following Mass requests to you. I understand that dates for these cannot be easily arranged.

Kind of Mass?

How many?

For what intention?

Offering?

Send Mass intentions (with your name and address) to:

**FATHER PROVINCIAL
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI**

CATHOLIC CHURCH AND THE NEGRO

(Continued from Page 155)

Mother Katherine Drexel founded the Blessed Sacrament Sisters and directed their apostolate to the Negro and to the American Indians. Other societies appeared on the interracial scene, notably, the Society of the Divine Word, the Missionary Servants of the Blessed Trinity, and the Jesuit Fathers. (The Holy Ghost Fathers played an outstanding part.)

But for the most part, the Church pursued a parallel course with the overall approach of American society. It made no widespread or concerted effort on behalf of the Negro.

This fact is strikingly illustrated by the present 1% of American Negroes who are practicing Catholics, by the 3% who are baptized Catholics, by the mere 136 Negro priests presently ordained, and by the refusal of many American sisterhoods to accept Negro vocations.

Some Negroes claim that the Negro Catholic is considered a second-class Church citizen and that the Catholic Church deserves the label, a "White Man's Church." (This is substantially the message of the Black Muslim Movement....)

Finally, as further demonstration of this point, only three dioceses in former slave areas were integrated prior to the Supreme Court decision . . . St. Louis, Washington, D.C., and San Antonio. The first two are Northern as much as Southern, and the third possesses more of a Mexican problem than a colored one.

Within the Church, whether North

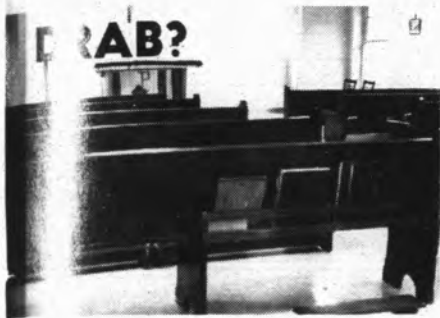
or South, the Colored are the last for whom anything is done.

The Negro takes serious scandal at an attitude which precisely contradicts what the Church stands for and teaches. Where the Church is consistent with her teaching, the Colored always flock to her and beg to be members

Perhaps, it is now clearer that in some areas the approach of Catholics to the world, or to society, or to a social disease like segregation is not necessarily wrong, but rather lacks a proper dynamism that will cause it to register outside itself. The net product is apathy, lost opportunity and even injustice

We have become a church of administrations and institutions, expressions of our consuming desire to "belong," to win a secure niche for ourselves. With the energy consumed in erecting and maintaining these institutions, we often forget why we made them

... Understand this well: the Negro, and others that we equate with him, will have his rights, with or without us . . . I do not suggest, therefore, that we jump on the bandwagon and become part of a trend for fear of risking our own interests. I suggest that the Church—and that means you and me—give the rise of the non-white peoples meaning and support by her presence, lavishing upon them the tremendous resources of her truth and charity, saving them from despair or extreme, violent reaction, identifying their interests with her own, looking upon them as her most-favored children, for so Christ would have regarded them. ■



NOW LOOK AGAIN....



Won't you help replace the dilapidated and makeshift furnishings in the new chapel of our major seminarians, Divine Word Seminary, Bay Saint Louis, Mississippi? Entire or part donations appreciated for the following items:

- ☐ Prayer book racks (35) \$ 5 each
- ☐ Kneelers (8) \$ 10 each
- ☐ Stations of Cross (11) \$ 15 each
- ☐ Sanctuary chairs (3) \$ 25 each
- ☐ Holy water basin \$ 25
- ☐ Altar \$500
- ☐ OTHER ITEMS, MISCELLANEA \$ 5 each

Name

Address

State

City Zone

Mail your donation for designated item to:
Father Provincial, Divine Word Missionaries,
Bay Saint Louis, Mississippi

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regrettably, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

TRIDUUM OF MASSES—five dollars. **NOVENA OF MASSES**—fifteen dollars. **GREGORIAN MASSES** (requested customarily for but a single departed soul)—fifty dollars.

. cut on this line

Dear Father: I am sending the following Mass requests to you. I understand that dates for these cannot be easily arranged.

Kind of Mass?

How many?

For what intention?

Offering?

Send Mass intentions (with your name and address) to:

**FATHER PROVINCIAL
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI**

MISSION GIFT AGREEMENT (ANNUITY)

A good investment. It assures good income for life. And by arrangement it helps the mission cause of Divine Word Missionaries. Investigate now!

It is a safe, sensible solution on how to invest for your future and yet help your Church now.

Write for information about our Mission Gift Agreement (Annuity), a plan by which you can give financial help to our missions and yet receive regular financial returns.

Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

CUT ON LINE

Dear Father Provincial: I have \$_____ at my disposal that I could put into your Mission Gift Agreement. I am _____ years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name _____

Address _____

City _____ Zone _____ State _____

(All information is kept confidential.)

DIVINE WORD Messenger



25¢

SEPT. - OCT., 1963

Catholic Church and Negro

ARE YOU A JELLYFISH?

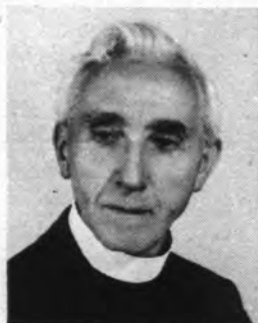
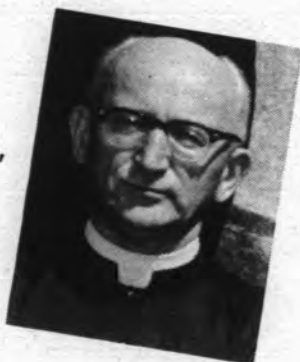
I CAN HEAR THE DEVIL CURSING
ADVICE TO SPOUSE OF AN ALCOHOLIC

69 YEARS IN ALL



The late
Father
Anthony Jacobs,
S.V.D., 23 years
for
southern Negroes

The late
Father
Joseph Kempinski,
S.V.D., 21 years
for
southern Negroes



The late
Father
Peter Oswald, S.V.D.,
25 years
for
southern Negroes

Will you please contribute to any of three burses (scholarships) set up in honor of three deceased Divine Word Missionaries who gave among themselves a total of 69 years devotion to the southern Negroes? As your pledge of appreciation for and solidarity with their cause, contribute to the scholarships to finance the training of future missionaries at Divine Word Seminaries in Bay Saint Louis, Mississippi and in Riverside, Calif.

Dear Father: Please accept my contribution of \$ _____ with my prayers for the scholarship in honor of the late Father _____ Please apply it to your seminary at: (check) ☐ Riverside ☐ Bay St. Louis.

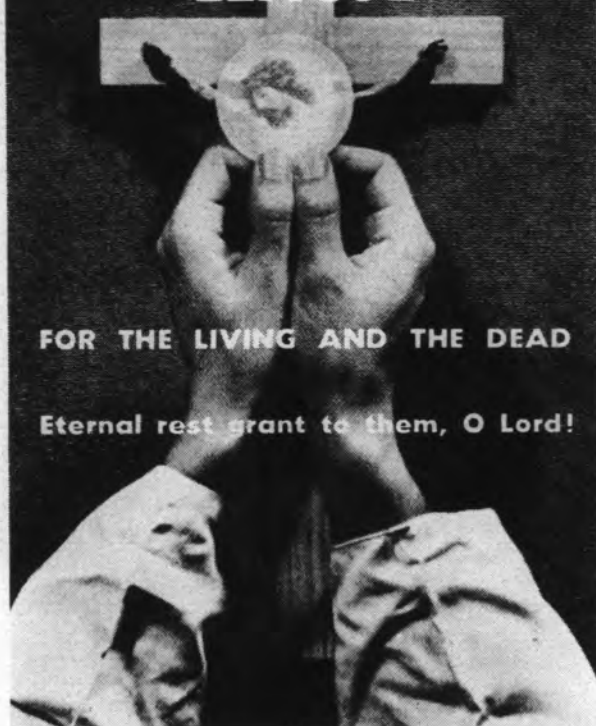
My Name _____

Address _____

City _____ State _____

(Mail to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi)

MISSION MASS LEAGUE



FOR THE LIVING AND THE DEAD

Eternal rest grant to them, O Lord!

A highly recommended way to help your dear ones, living and dead, is by ENROLLING them in our MISSION MASS LEAGUE. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communions, prayers, and good works of our missionary Brothers and aspirants.

Three Popes have approved our MISSION MASS LEAGUE. A colorful certificate is sent with each Perpetual Membership.

Year Membership \$1.00; Perpetual Membership \$10.00; Perpetual Family Membership \$25.00.

Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

CUT ON LINE

Dear Father Provincial: I request _____

_____ membership for _____

_____, living—deceased (Encircle correct word) at address _____

_____ City _____

Zone _____ State _____

DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI
(Formerly, St. Augustine's Catholic Messenger)

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

PHOTO CREDITS: H. Singleton, S.V.D.—cover; Peter Bell, S.V.D.—165, 167, 169; Wilbert White, S.V.D.—185 (Boucree, J. Guidry).

Second class postage paid at Bay St. Louis, Miss., and at an additional mailing office in Lowell, Mass. DIVINE WORD MESSENGER is published bi-monthly by Society of the Divine Word, Province of St. Augustine, Bay Saint Louis, Miss. Subscription rates 1 yr.—\$2; 2 yrs.—\$4; 3 yrs.—\$5; 4 yrs.—\$7; 5 yrs.—\$8.

Printed by Sullivan Brothers, Lowell, Mass.

Send forms 3579 to: DIVINE WORD MESSENGER,
Bay St. Louis, Mississippi.



EDITOR:

Hubert Singleton, S.V.D.

MANAGING EDITOR:

Anthony May, S.V.D.

CONTRIBUTOR:

Carlos A. Lewis, S.V.D.

PHOTOGRAPHERS:

Wilbert White, S.V.D.

Hubert Singleton, S.V.D.

Subscription Rate: 1 yr.—\$2;
2 yrs.—\$4; 3 yrs.—\$5; other
rates, see below.

Address all correspondence
simply: Divine Word Messenger,
Bay Saint Louis, Mississippi.

Change of Address? Mail us
promptly your OLD address
(exactly as printed on mailing
label of your Messenger) and
your NEW address (with zone
number, if any). Allow the
usual 5 weeks for change-over.

The Cover: An American Negro
chats with a Catholic Bishop at
Jackson, Mississippi.

69 YEARS IN ALL



The late
Father
Anthony Jacobs,
S.V.D., 23 years
for
southern Negroes

The late
Father
Joseph Kempinski,
S.V.D., 21 years
for
southern Negroes



The late
Father
Peter Oswald, S.V.D.,
25 years
for
southern Negroes

Will you please contribute to any of three burses (scholarships) set up in honor of three deceased Divine Word Missionaries who gave among themselves a total of 69 years devotion to the southern Negroes? As your pledge of appreciation for and solidarity with their cause, contribute to the scholarships to finance the training of future missionaries at Divine Word Seminaries in Bay Saint Louis, Mississippi and in Riverside, Calif.

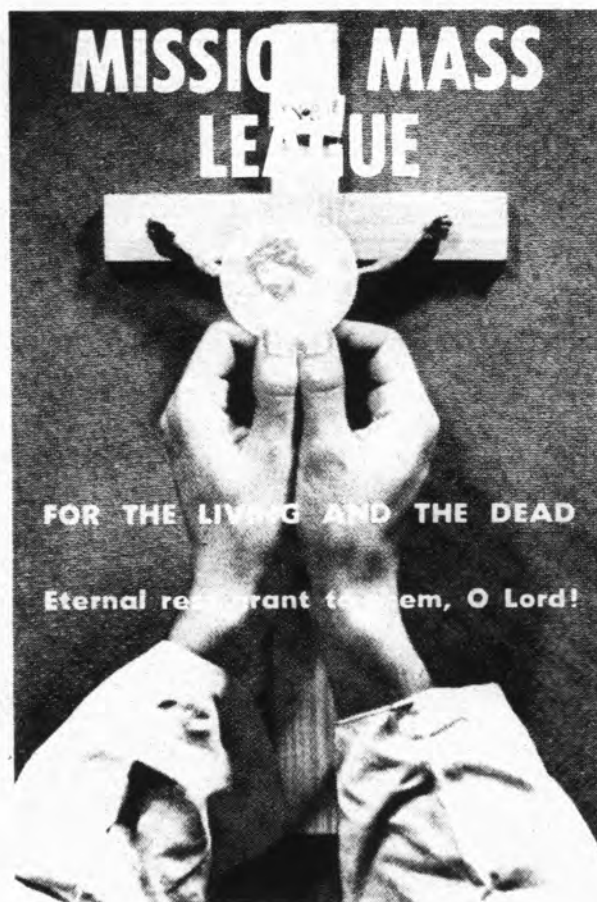
Dear Father: Please accept my contribution of \$ _____ with my prayers for the scholarship in honor of the late Father _____. Please apply it to your seminary at: (check) ☐ Riverside ☐ Bay St. Louis.

My Name _____

Address _____

City _____ State _____

(Mail to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi)



A highly recommended way to help your dear ones, living and dead, is by ENROLLING them in our MISSION MASS LEAGUE. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communion, prayers, and good works of our missionary Brothers and aspirants.

Three Popes have approved our MISSION MASS LEAGUE. A colorful certificate is sent with each Perpetual Membership.

Year Membership \$1.00; Perpetual Membership \$10.00; Perpetual Family Membership \$25.00.

Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

CUT ON LINE

Dear Father Provincial: I request _____

_____ membership for _____

_____, living—deceased (Encircle

correct word) at address _____

_____ City _____

Zone _____ State _____

THE
Miss
Aug
prin
Am
apo

THE
orde
In
sout
mis
trai
Tod

REA
also
shor
Sain

PHC
167

Sec
add
ME
Wor
scri
5 y

Se
Ba

DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI
(Formerly, St. Augustine's Catholic Messenger)

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

PHOTO CREDITS: H. Singleton, S.V.D.—cover; Peter Bell, S.V.D.—165, 167, 169; Wilbert White, S.V.D.—185 (Boucree, J. Guidry).

Second class postage paid at Bay St. Louis, Miss., and at an additional mailing office in Lowell, Mass. DIVINE WORD MESSENGER is published bi-monthly by Society of the Divine Word, Province of St. Augustine, Bay Saint Louis, Miss. Subscription rates 1 yr.—\$2; 2 yrs.—\$4; 3 yrs.—\$5; 4 yrs.—\$7; 5 yrs.—\$8.

Printed by Sullivan Brothers, Lowell, Mass.

Send forms 3579 to: DIVINE WORD MESSENGER,
Bay St. Louis, Mississippi.



EDITOR:

Hubert Singleton, S.V.D.

MANAGING EDITOR:

Anthony May, S.V.D.

CONTRIBUTOR:

Carlos A. Lewis, S.V.D.

PHOTOGRAPHERS:

Wilbert White, S.V.D.

Hubert Singleton, S.V.D.

Subscription Rate: 1 yr.—\$2;
2 yrs.—\$4; 3 yrs.—\$5; other
rates, see below.

Address all correspondence
simply: Divine Word Messenger,
Bay Saint Louis, Mississippi.

Change of Address? Mail us
promptly your OLD address
(exactly as printed on mailing
label of your Messenger) and
your NEW address (with zone
number, if any). Allow the
usual 5 weeks for change-over.

The Cover: An American Negro
chats with a Catholic Bishop at
Jackson, Mississippi.

The Message

from
Divine
Word
Missionaries

American Negroes and Immigrants of the Last Century

Many men of good will were glad when recently yet one more high ranking Catholic churchman in America joined his voice to all those that had preceded him asking fairness for the American Negro. It is a source of high morale to note men as influential and as reponsible as are Catholic ecclesiastics speaking out in favor of the Negro during America's racial crisis.

Each pronouncement made by these churchmen only spotlights more clearly what a few brave pioneers among Catholics dared say just a few decades ago, that the Negro in America is being gravely wronged and that Catholics, of all people, ought to be stricken in conscience about it. It is heartening to see nowadays that some of the very people who frowned on the daring of those early pioneers now feel compelled (for reasons best known to themselves) to throw in their belated voices of agreement. And they are to be praised for the courage it now takes to make their pronouncements.

Meanwhile, all praise to the inner strength of the American Negro who has been able to so stricken the conscience of America. By his own strength of character he has embarrassed all of America and in the process has even delivered moral preachments to certain men of God.

One Catholic churchman recently wrote: "An example (for Negroes' benefit) should be taken from those immigrants of the last century who, when they first came to our shores, were given worse than segregated treatment. Through hard work and education, however, these people and their children of the next two generations carved a high place for themselves in the American culture . . . In like manner our Negroes must work conscientiously to prepare themselves to exercise adequately not only their rights but the obligations and responsibilities that are theirs . . ."

The Negro has come from far back, and, no one knows it more keenly than himself, still has a far way to go.

But it is a fallacy to equate his lot in America with that of the immigrants of the last century. This particular fallacy has been pointed out so often and so convincingly by competent observers that one should be surprised to see a Catholic churchman repeating it, as quoted above. The immigrant's lot in America never was in the same hopeless mold as the Negro's and, basically, because of their skin pigmentation, they never received the Negro's kind of total segregation. True, the immigrant used work and education to better his lot—but, *and this is precisely the rub*, while he did at least have access to work and education the Negro did not. In fact, some of these very immigrants and their offspring have long been part of the American conspiracy to deny work with rewarding pay and education with meaningful quality to the Negro.

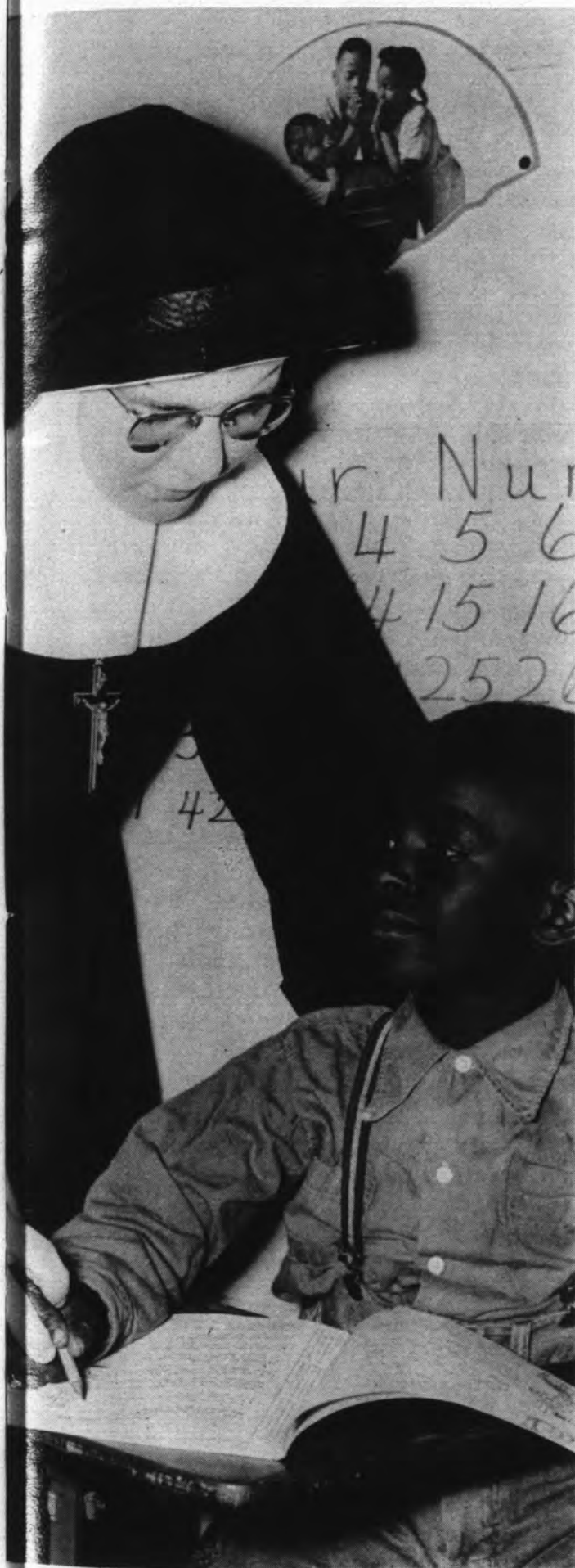
Work and education, of course. That is precisely what the Negro masses want. They need no belated lecture on the value of rewarding work and meaningful education. They have been longing for just these two items for two centuries now. Work and education, of course. Beyond that the Negro asks only decent treatment. Quit denying these to him and this writer submits he will at least equal the vaunted achievements of last century's immigrants. ■

THE CATHOLIC CHURCH AND THE AMERICAN NEGRO

Yet another summary
by
HUBERT SINGLETON, S.V.D.

Of the various ethnic groups which compose the American population it is the American Negro who is entering the Catholic Church at the fastest rate. Negroes in America are being added to Catholicism at the count of more than 35,000 annually. That count is many times larger than that of the next highest group, the American Indian. The Orientals in America, the Scandinavians in America, the Arabs, Jews, and other groups in America show but a minuscule annual convert count compared to the American Negro's 35,000 plus.

But it was not always that way. The time once was when American Negroes happened into the Catholic religion at too low a rate even to be tallied. That time was throughout the slave era which began in 1619, then through all the pre-civil war years and through the post war year right up to 1866. This latter year marks the time when the American Bishops gathered at Baltimore, Maryland (then the leading archdiocese) for the second time.



American Negroes and Immigrants of the Last Century

Many men of good will were glad when recently yet one more high ranking Catholic churchman in America joined his voice to all those that had preceded him asking fairness for the American Negro. It is a source of high morale to note men as influential and as responsible as are Catholic ecclesiastics speaking out in favor of the Negro during America's racial crisis.

Each pronouncement made by these churchmen only spotlights more clearly what a few brave pioneers among Catholics dared say just a few decades ago, that the Negro in America is being gravely wronged and that Catholics, of all people, ought to be stricken in conscience about it. It is heartening to see nowadays that some of the very people who frowned on the daring of those early pioneers now feel compelled (for reasons best known to themselves) to throw in their belated voices of agreement. And they are to be praised for the courage it now takes to make their pronouncements.

Meanwhile, all praise to the inner strength of the American Negro who has been able to so stricken the conscience of America. By his own strength of character he has embarrassed all of America and in the process has even delivered moral preachments to certain men of God.

One Catholic churchman recently wrote: "An example (for Negroes' benefit) should be taken from those immigrants of the last century who, when they first came to our shores, were given worse than segregated treatment. Through hard work and education, however, these people and their children of the next two generations carved a high place for themselves in the American culture . . . In like manner our Negroes must work conscientiously to prepare themselves to exercise adequately not only their rights but the obligations and responsibilities that are theirs . . ."

The Negro has come from far back, and, no one knows it more keenly than himself, still has a far way to go.

But it is a fallacy to equate his lot in America with that of the immigrants of the last century. This particular fallacy has been pointed out so often and so convincingly by competent observers that one should be surprised to see a Catholic churchman repeating it, as quoted above. The immigrant's lot in America never was in the same hopeless mold as the Negro's and, basically, because of their skin pigmentation, they never received the Negro's kind of total segregation. True, the immigrant used work and education to better his lot—but, *and this is precisely the rub*, while he did at least have access to work and education the Negro did not. In fact, some of these very immigrants and their offspring have long been part of the American conspiracy to deny work with rewarding pay and education with meaningful quality to the Negro.

Work and education, of course. That is precisely what the Negro masses want. They need no belated lecture on the value of rewarding work and meaningful education. They have been longing for just these two items for two centuries now. Work and education, of course. Beyond that the Negro asks only decent treatment. Quit denying these to him and this writer submits he will at least equal the vaunted achievements of last century's immigrants. ■

THE CATHOLIC CHURCH AND THE AMERICAN NEGRO

*Yet another summary
by*

HUBERT SINGLETON, S.V.D.

Of the various ethnic groups which compose the American population it is the American Negro who is entering the Catholic Church at the fastest rate. Negroes in America are being added to Catholicism at the count of more than 35,000 annually. That count is many times larger than that of the next highest group, the American Indian. The Orientals in America, the Scandinavians in America, the Arabs, Jews, and other groups in America show but a minuscule annual convert count compared to the American Negro's 35,000 plus.

But it was not always that way. The time once was when American Negroes happened into the Catholic religion at too low a rate even to be tallied. That time was throughout the slave era which began in 1619, then through all the pre-civil war years and through the post war year right up to 1866. This latter year marks the time when the American Bishops gathered at Baltimore, Maryland (then the leading archdiocese) for the second time.



In this Second Plenary Session or full gathering of Bishops at Baltimore there were finally heard voices of concern for the conversion of America's large Negro population (it numbered more than 9,000,000 then). The Bishops admitted both the Church's poor previous showing in this cause and its present urgency when they issued a call for priests to start working for Negro converts, "lest we lose a golden opportunity that may never return." Mind you, at that time Negroes had been in America almost 250 years and the Catholics were only now officially admitting a "golden opportunity that may never return."

Actually, the golden opportunity had already gone, for American Negroes had long since identified themselves with non-Catholic religious bodies. All the Church could hope to gather were the uncertain non-committed.

Five years after the Bishops' call for workers the call was answered by the superior of a newly founded missionary group in England. The Mill Hill Missionaries, as they were known, came to the States and in time developed into today's Josephite Missionaries who are still the only group of priests in the U.S. devoted exclusively to carrying out the request of the Bishops at the Second Council of Baltimore. They were also the largest group to attend to this work. It is perhaps revealing that foreigners, men from England, were the first to become concerned about the American Negroes to the point of taking group action . . . for ever since then it has always been foreigners who entered America to tend to the Negroes' spiritual needs under Catholic auspices. No local American group has ever been developed to pursue this work. Individual American priests have—but only by attaching themselves to foundations that were at least foreign in origin. Yet, America has spawned numerous missionary groups, none of them concerned about the Negroes of

their own country. The well known American missionary group, Maryknoll, has never directed a single priest or Brother to care for the American Negro, its aim being foreign work.

If the Second Council of Baltimore got the ball rolling, it remained for the Third Council to give assurance that it would keep rolling. In 1886 the Third Council decreed that a collection of money would be taken up every year in every American Catholic church to help finance the move to convert Negroes—thereby indicating, indirectly, that this work would be pursued in the main without benefit of the Church's existing physical and social structure, i.e. it would follow lines of racial segregation. This decree to collect money to support the racially segregated setup is still faithfully obeyed (with varying degrees of enthusiasm locally) across the U.S. Every year on the First Sunday of Lent Catholics are reminded of the need to win Negroes to the Church and are asked to contribute to the cause. In 1961 the collection observed its 75th anniversary. The amount collected that year was about \$150,000 short of \$2,000,000—an all time high. The collection had climbed steadily through the 75 years from its first annual total of about \$85,000. This fact evidence continuing interest in the cause of the Negro's conversion, though there seems little doubt the collection is considerably below its true potential.

Just as the money collected for the apostolate slowly rose, so did other indications of interest in this work. By 1872 the Holy Ghost Fathers (another group with foreign origins) began to show interest and to send workers. First to Kentucky, then to Arkansas, then to the Gulf Coast States and to several large cities. By 1906 Divine Word Missionaries (yet another group with foreign origins, for the first workers were German citizens) entered the work in Mississippi, then in Arkansas, then in Louisiana, Texas, and several large cities. These two groups, with

the Josephite Fathers still count the highest group totals of men in the Negro apostolate. A number of other groups have assigned lesser number of men to the work.

The six largest groups of women in the work are the Oblate Sisters of Providence from Baltimore; the Holy Family Sisters from New Orleans; the Blessed Sacraments Sisters from Cornwells Heights, Pa.; the Holy Ghost Sisters from San Antonio, Tex.; the Sisters Servants of the Holy Ghost from Techy, Ill.; and the Franciscan Handmaids of New York. The membership of the first two groups and of the last group mentioned above is composed almost entirely of Negroes. Their numbers come to about 800. Meanwhile, Negroes among the members of other sisterhoods number about 250. The number of Negro priests attached to the American clergy is 136. Negro Brothers number about 200. They include lay Brothers, nursing Brothers, and teaching Brothers.

About 350 Catholic schools have all-Negro enrollment. The number of Catholic schools in which Negroes have enrolled with whites is not determined and is increasing yearly. This latter development is a very welcome one, for, of the 350 schools referred to, it is but frankness to admit that many of them are mere excuses for schools. They served as a stopgap measure and as a palliative to the conscience in the era of racial segregation, but now that we are passing out of that era into one more Christian so too should those pitiful make-believe schools pass into oblivion.

Now that we have come more than 75 years since the Third Council of Baltimore put purpose into the Negro apostolate it is interesting to compare figures. Although the first official nationwide count of Catholic Negroes was not made until 1928 when 204,000 were tallied, it was estimated at the time of the Third Council that there were about 125,000 Catholics among

America's Negroes. Today the count is about 725,000, an increase of almost six times, while in the same period the Negro population of America has increased a bit more than twice. At the rate of its present numerical growth (35,000 plus annually) the total of Catholic Negroes will reach the million mark shortly before 1980. At that stage one out of every 25 Negroes in America will be a Catholic. Today the ratio is one out of every 36. ■



In this Second Plenary Session or full gathering of Bishops at Baltimore there were finally heard voices of concern for the conversion of America's large Negro population (it numbered more than 9,000,000 then). The Bishops admitted both the Church's poor previous showing in this cause and its present urgency when they issued a call for priests to start working for Negro converts, "lest we lose a golden opportunity that may never return." Mind you, at that time Negroes had been in America almost 250 years and the Catholics were only now officially admitting a "golden opportunity that may never return."

Actually, the golden opportunity had already gone, for American Negroes had long since identified themselves with non-Catholic religious bodies. All the Church could hope to gather were the uncertain non-committed.

Five years after the Bishops' call for workers the call was answered by the superior of a newly founded missionary group in England. The Mill Hill Missionaries, as they were known, came to the States and in time developed into today's Josephite Missionaries who are still the only group of priests in the U.S. devoted exclusively to carrying out the request of the Bishops at the Second Council of Baltimore. They were also the largest group to attend to this work. It is perhaps revealing that foreigners, men from England, were the first to become concerned about the American Negroes to the point of taking group action . . . for ever since then it has always been foreigners who entered America to tend to the Negroes' spiritual needs under Catholic auspices. No local American group has ever been developed to pursue this work. Individual American priests have—but only by attaching themselves to foundations that were at least foreign in origin. Yet, America has spawned numerous missionary groups, none of them concerned about the Negroes of

their own country. The well known American missionary group, Maryknoll, has never directed a single priest or Brother to care for the American Negro, its aim being foreign work.

If the Second Council of Baltimore got the ball rolling, it remained for the Third Council to give assurance that it would keep rolling. In 1886 the Third Council decreed that a collection of money would be taken up every year in every American Catholic church to help finance the move to convert Negroes—thereby indicating, indirectly, that this work would be pursued in the main without benefit of the Church's existing physical and social structure, i.e. it would follow lines of racial segregation. This decree to collect money to support the racially segregated setup is still faithfully obeyed (with varying degrees of enthusiasm locally) across the U.S. Every year on the First Sunday of Lent Catholics are reminded of the need to win Negroes to the Church and are asked to contribute to the cause. In 1961 the collection observed its 75th anniversary. The amount collected that year was about \$150,000 short of \$2,000,000—an all time high. The collection had climbed steadily through the 75 years from its first annual total of about \$85,000. This fact evidence continuing interest in the cause of the Negro's conversion, though there seems little doubt the collection is considerably below its true potential.

Just as the money collected for the apostolate slowly rose, so did other indications of interest in this work. By 1872 the Holy Ghost Fathers (another group with foreign origins) began to show interest and to send workers. First to Kentucky, then to Arkansas, then to the Gulf Coast States and to several large cities. By 1906 Divine Word Missionaries (yet another group with foreign origins, for the first workers were German citizens) entered the work in Mississippi, then in Arkansas, then in Louisiana, Texas, and several large cities. These two groups, with

the Josephite Fathers still count the highest group totals of men in the Negro apostolate. A number of other groups have assigned lesser number of men to the work.

The six largest groups of women in the work are the Oblate Sisters of Providence from Baltimore; the Holy Family Sisters from New Orleans; the Blessed Sacraments Sisters from Cornwells Heights, Pa.; the Holy Ghost Sisters from San Antonio, Tex.; the Sisters Servants of the Holy Ghost from Techy, Ill.; and the Franciscan Handmaids of New York. The membership of the first two groups and of the last group mentioned above is composed almost entirely of Negroes. Their numbers come to about 800. Meanwhile, Negroes among the members of other sisterhoods number about 250. The number of Negro priests attached to the American clergy is 136. Negro Brothers number about 200. They include lay Brothers, nursing Brothers, and teaching Brothers.

About 350 Catholic schools have all-Negro enrollment. The number of Catholic schools in which Negroes have enrolled with whites is not determined and is increasing yearly. This latter development is a very welcome one, for, of the 350 schools referred to, it is but frankness to admit that many of them are mere excuses for schools. They served as a stopgap measure and as a palliative to the conscience in the era of racial segregation, but now that we are passing out of that era into one more Christian so too should those pitiful make-believe schools pass into oblivion.

Now that we have come more than 75 years since the Third Council of Baltimore put purpose into the Negro apostolate it is interesting to compare figures. Although the first official nationwide count of Catholic Negroes was not made until 1928 when 204,000 were tallied, it was estimated at the time of the Third Council that there were about 125,000 Catholics among

America's Negroes. Today the count is about 725,000, an increase of almost six times, while in the same period the Negro population of America has increased a bit more than twice. At the rate of its present numerical growth (35,000 plus annually) the total of Catholic Negroes will reach the million mark shortly before 1980. At that stage one out of every 25 Negroes in America will be a Catholic. Today the ratio is one out of every 36. ■



AT the discovery of America one of the highest Indian civilizations was that of the Aztecs, who lived in the center of the New World. Cortez took this nation in the name of Spain in 1521, and paved the way for the Franciscan Friars who were to nourish and extend the seed of Christianity. However, by 1531 the position of Juan de Zumarraga, Bishop-elect of this new territory, had become critical. The strife which existed between the Indians and the Spanish had increased. In his anxiety this saintly Franciscan called upon the Mother of God for help. And Our Lady answered his prayers through her appearances to the Aztec Indian, Juan Diego, on whose *tilma* she left impressed her own self-portrait.

In her first apparition she identified herself to Juan Diego as follows: "Know for certain, littlest of my sons, that I am the perfect and ever Virgin Mary, Mother of the True God, through Whom everything lives, the Lord of all things near and far, the Master of heaven and earth. I wish and intensely desire that in this place my sanctuary be erected. Here I will demonstrate, I will exhibit, I will give all my love, my compassion, my help and my protection to the people. I am your merciful mother. The merciful mother to all of you who live united in this land, and of all mankind, of all those who love me, of those who cry to me, of those who seek me, of those who have confidence in me. Here I will hear their weeping, their sorrow, and will remedy, and alleviate all their multiple sufferings, necessities and misfortunes."

Thus the western hemisphere became Mary's land as down through the ensuing four hundred years Our Lady has ever been a bond of union, a bulwark of faith for all who have called on her. Her words are still as vital to us today as they were to Juan Diego. "Hear and let it penetrate into your heart, my dear little son; let nothing

discourage you, nothing depress you. Let nothing alter your heart or your countenance. Do not fear any illness or vexation, anxiety or pain. Am I not here who am your mother? Are you not under my shadow and protection? Am I not your fountain of life? Are you not in the folds of my mantle, in the crossing of my arms? Is there anything else that you need?"

Let us analyze these statements. After an introductory admonition—her solemn insistence that the Indian fix his mind on what she is saying, indicating the seriousness of what she is about to tell him—Mary enuntiates three principles: First, he must fear nothing, he must let nothing discourage him, he is not alone in the world, nor without help. She then tells him why he should be free from fear: because she is his mother and he is under her care and protection. In the words she uses she compares herself to the *ahuehuete*, a tree with luxuriant foliage that protects from the heat of the sun and from the discomfort of rain, giving comfort and rest to whomever takes refuge under its branches. This is an affirmation that she, as mother, gives what mothers give: protection, and inexhaustible love.

Next, she asks "Am I not your fountain of life?" Mary is the fountain of life in the sense that we all know; she is the mother of the One Who is Life and Who condescended to take His human form from her. She is the fountain of grace, which is the communication of Divine Life to the soul.

And then, the third principle: "Are you not in the folds of my mantle, in the crossing of my arms?" This, obviously the sweetest and most profound, is the perfect picture of the family life with which the Indian was familiar and which is true to this day. It is the best expression of motherhood. Enfolded in the mantle or *tilma* the Indian carries whatever is most cherished or most precious.

OF GUADALUPE

In the fold of her mantle the Indian mother carries her youngest; it is a portable cradle. "In the crossing of my arms" brings to mind the manner in which a mother crosses her arms when she presses her child to her heart. Mary's statement meant that Juan Diego and all who are personified in him lie in the warm fold of her mantle and in the crossing of her arms, pressed to her bosom. Is there any better way of expressing the love of a mother?

In her apparitions and messages to Juan Diego on Tepeyac Hill, Our Lady of Guadalupe declared herself to be a mother, a mother to all, a mother in the truest sense of the world "Are you not in the fold of my mantle, in the crossing of my arms?" ■

NOTICE TO READERS: with this issue of *Divine Word Messenger* the magazine appears bi-monthly, i.e. every second month. Various considerations, including rising costs, bring on this change.



EDITOR GETS NEW ASSIGNMENT

With this issue I conclude my editorial work of the past several years with *Divine Word Messenger*. I thank the readers and staff for their many kindnesses and interest exhibited towards my editorial work. It promises to be an incentive in my forthcoming publications and teaching work at my new and desirable assignment: Father Singleton, 3 St. James Park, Los Angeles, Calif.

by
REV. HAROLD J. RAHM, S.J.
*National Promoter, Guadalupe
devotion*



the discovery of America one of the highest Indian civilizations was that of the Aztecs, who lived in the center of the New World. Cortez took this nation in the name of Spain in 1521, and paved the way for the Franciscan Friars who were to nourish and extend the seed of Christianity. However, by 1531 the position of Juan de Zumarraga, Bishop-elect of this new territory, had become critical. The strife which existed between the Indians and the Spanish had increased. In his anxiety this saintly Franciscan called upon the Mother of God for help. And Our Lady answered his prayers through her appearances to the Aztec Indian, Juan Diego, on whose *tilma* she left impressed her own self-portrait.

In her first apparition she identified herself to Juan Diego as follows: "Know for certain, littlest of my sons, that I am the perfect and ever Virgin Mary, Mother of the True God, through Whom everything lives, the Lord of all things near and far, the Master of heaven and earth. I wish and intensely desire that in this place my sanctuary be erected. Here I will demonstrate, I will exhibit, I will give all my love, my compassion, my help and my protection to the people. I am your merciful mother. The merciful mother to all of you who live united in this land, and of all mankind, of all those who love me, of those who cry to me, of those who seek me, of those who have confidence in me. Here I will hear their weeping, their sorrow, and will remedy, and alleviate all their multiple sufferings, necessities and misfortunes."

Thus the western hemisphere became Mary's land as down through the ensuing four hundred years Our Lady has ever been a bond of union, a bulwark of faith for all who have called on her. Her words are still as vital to us today as they were to Juan Diego. "Hear and let it penetrate into your heart, my dear little son; let nothing

discourage you, nothing depress you. Let nothing alter your heart or your countenance. Do not fear any illness or vexation, anxiety or pain. Am I not here who am your mother? Are you not under my shadow and protection? Am I not your fountain of life? Are you not in the folds of my mantle, in the crossing of my arms? Is there anything else that you need?"

Let us analyze these statements. After an introductory admonition—her solemn insistence that the Indian fix his mind on what she is saying, indicating the seriousness of what she is about to tell him—Mary enuntiates three principles: First, he must fear nothing, he must let nothing discourage him, he is not alone in the world, nor without help. She then tells him why he should be free from fear: because she is his mother and he is under her care and protection. In the words she uses she compares herself to the *ahuchete*, a tree with luxuriant foliage that protects from the heat of the sun and from the discomfort of rain, giving comfort and rest to whomever takes refuge under its branches. This is an affirmation that she, as mother, gives what mothers give: protection, and inexhaustible love.

Next, she asks "Am I not your fountain of life?" Mary is the fountain of life in the sense that we all know; she is the mother of the One Who is Life and Who condescended to take His human form from her. She is the fountain of grace, which is the communication of Divine Life to the soul.

And then, the third principle: "Are you not in the folds of my mantle, in the crossing of my arms?" This, obviously the sweetest and most profound, is the perfect picture of the family life with which the Indian was familiar and which is true to this day. It is the best expression of motherhood. Enfolded in the mantle or *tilma* the Indian carries whatever is most cherished or most precious.

In the fold of her mantle the Indian mother carries her youngest; it is a portable cradle. "In the crossing of my arms" brings to mind the manner in which a mother crosses her arms when she presses her child to her heart. Mary's statement meant that Juan Diego and all who are personified in him lie in the warm fold of her mantle and in the crossing of her arms, pressed to her bosom. Is there any better way of expressing the love of a mother?

In her apparitions and messages to Juan Diego on Tepeyac Hill, Our Lady of Guadalupe declared herself to be a mother, a mother to all, a mother in the truest sense of the world "Are you not in the fold of my mantle, in the crossing of my arms?" ■

NOTICE TO READERS: with this issue of *Divine Word Messenger* the magazine appears bi-monthly, i.e. every second month. Various considerations, including rising costs, bring on this change.



EDITOR GETS NEW ASSIGNMENT

With this issue I conclude my editorial work of the past several years with *Divine Word Messenger*. I thank the readers and staff for their many kindnesses and interest exhibited towards my editorial work. It promises to be an incentive in my forthcoming publications and teaching work at my new and desirable assignment: Father Singleton, 3 St. James Park, Los Angeles, Calif.

by
REV. HAROLD J. RAHM, S.J.
National Promoter, Guadalupe devotion



TWO NEGRO BISHOPS MOST RE

BISHOP NKOU

On January 18, 1963, Pope John XXIII promoted Father Peter Celestine Nkou, a local Cameroonian priest, to the newly-created episcopal see of Sangmelima, Federal Republic of Cameroon, West Africa.

Bishop Nkou, a member of the secular clergy, was born at Pongo, in the Diocese of Douala in 1927. He was ordained to the priesthood on April 15, 1956, after completing theological studies at the Inter-diocesan Seminary located at Yaoundé, capital of Cameroon.

After ordination the new prelate was assigned to pastoral work and later to teaching in the minor seminary of the Diocese of Douala (from which the new diocese was detached). Later Father Nkou was sent to Rome for post-graduate studies in Theology and courses in social sciences. He earned the doctorate in Sacred Theology from the Pontifical Urban University.

The consecration of 36-year-old Bishop Nkou took place on Pentecost Sunday, June 2, 1963. He is the fourth African bishop of Cameroon. The Diocese of Sangmelima is suffragan to the Metropolitan Archdiocese of Yaoundé which is headed by the Most Rev. Jean Zoa, a Cameroonian.

The new Diocese of Sangmelima has a total population of 166,000 of whom over 75,000 are Catholics. Twenty-nine foreign and nine African priests minister to the faithful.

NOTICE TO READERS: With this issue of *Divine Word Messenger* the magazine appears bi-monthly, i.e. every second month. Various considerations, including rising costs, bring on this change.

BISHOP KIHANGIRE

No less than 10,000 people attended last March 24 when Father Cipriano Kihangire was consecrated Auxiliary Bishop of Gulu, Uganda Republic, East Africa.

Born on March 19, 1918 in the village of Hoima (Bunyoro) of an exemplary Christian family, the future bishop was baptized the next day. His father, Jovita Byeitima, who died in 1953, was a government clerk for nearly 30 years. His mother, Placida Kyamiza, is still living and has served for nearly 30 years as sacristan of the church of the village of Lira in the Lango District.

In 1934, 16-year-old Cipriano entered the seminary of the Gulu Diocese. He was ordained to the holy priesthood on February 17, 1951. The next few years he spent in pastoral work. In 1953 Father Cipriano went to Rome for higher studies. Residing at St. Peter's College, a hospice staffed by Divine Word Missionaries for priest-students from missions lands, he followed courses in Canon Law at the Pontifical Urban University. In 1956



Bishop
Kihangire

OST RECENTLY CONSECRATED



he earned the doctorate in that branch (*cum laude*), writing his thesis on "Lango Marriage Customs in Relation to Canon Law."

During his three-year stay in Rome, the new prelate became affiliated with the Better World Movement promoted by the renowned Jesuit, Father Riccardo Lombardi. He gave conferences on the aims of the movement in various parts of Italy and won the esteem of many bishops, priests, and lay people. When the African priest was about to leave Rome in 1956, Father Lombardi

said to him: "I would like you to come back . . . one day you will be a bishop."

Shortly after returning to his diocese, Father Cipriano was named supervisor of Catholic schools of the District of Lango. It was not long before he was named Vicar General and a Domestic Prelate of Pope John.

Bishop Cipriano, who is one of three local-born bishops of Uganda, was consecrated by Archbishop Guido Del Mestri, Apostolic Delegate to Uganda. The Prime Minister of the Republic of Uganda was present for the ceremonies. In his talk at the banquet he said in part: "... It is very difficult to separate the idea of the Church and the idea of the advancement of the people in Uganda . . . The Church has made Uganda what it is . . ."

The Diocese of Gulu has about 210,000 Catholics in a general population of 763,000. The Verona Missionaries from Italy, under the guidance of Bishop John B. Cesana, staff most of the missions of the diocese. They are assisted by ten African priests.

The motto on the episcopal shield of Bishop Cipriano reads: "*Mane nobiscum, Domine*" ("Remain with us, O Lord"). Luke 24, 29 ■

EDITOR GETS NEW ASSIGNMENT

With this issue I conclude my editorial work of the past several years with **Divine Word Messenger**. I thank the readers and staff for their many kindnesses and interest exhibited towards my editorial work. It promises to be an incentive in my forthcoming publications and teaching work at my new and desirable assignment: **Father Singleton, 3 St. James, Park, Los Angeles, Calif.**

TWO NEGRO BISHOPS MOST RE

BISHOP NKOU

On January 18, 1963, Pope John XXIII promoted Father Peter Celestine Nkou, a local Cameroonian priest, to the newly-created episcopal see of Sangmelima, Federal Republic of Cameroon, West Africa.

Bishop Nkou, a member of the secular clergy, was born at Pongo, in the Diocese of Douala in 1927. He was ordained to the priesthood on April 15, 1956, after completing theological studies at the Inter-diocesan Seminary located at Yaoundé, capital of Cameroon.

After ordination the new prelate was assigned to pastoral work and later to teaching in the minor seminary of the Diocese of Douala (from which the new diocese was detached). Later Father Nkou was sent to Rome for post-graduate studies in Theology and courses in social sciences. He earned the doctorate in Sacred Theology from the Pontifical Urban University.

The consecration of 36-year-old Bishop Nkou took place on Pentecost Sunday, June 2, 1963. He is the fourth African bishop of Cameroon. The Diocese of Sangmelima is suffragan to the Metropolitan Archdiocese of Yaoundé which is headed by the Most Rev. Jean Zoa, a Cameroonian.

The new Diocese of Sangmelima has a total population of 166,000 of whom over 75,000 are Catholics. Twenty-nine foreign and nine African priests minister to the faithful.

NOTICE TO READERS: With this issue of **Divine Word Messenger** the magazine appears bi-monthly, i.e. every second month. Various considerations, including rising costs, bring on this change.

BISHOP KIHANGIRE

No less than 10,000 people attended last March 24 when Father Cipriano Kihangire was consecrated Auxiliary Bishop of Gulu, Uganda Republic, East Africa.

Born on March 19, 1918 in the village of Hoima (Bunyoro) of an exemplary Christian family, the future bishop was baptized the next day. His father, Jovita Byeitima, who died in 1953, was a government clerk for nearly 30 years. His mother, Placida Kyamiza, is still living and has served for nearly 30 years as sacristan of the church of the village of Lira in the Lango District.

In 1934, 16-year-old Cipriano entered the seminary of the Gulu Diocese. He was ordained to the holy priesthood on February 17, 1951. The next few years he spent in pastoral work. In 1953 Father Cipriano went to Rome for higher studies. Residing at St. Peter's College, a hospice staffed by Divine Word Missionaries for priest-students from missions lands, he followed courses in Canon Law at the Pontifical Urban University. In 1956

Bishop
Kihangire



OSI RECENTLY CONSECRATED



Bishop Nkou

he earned the doctorate in that branch (*cum laude*), writing his thesis on "Lango Marriage Customs in Relation to Canon Law."

During his three-year stay in Rome, the new prelate became affiliated with the Better World Movement promoted by the renowned Jesuit, Father Riccardo Lombardi. He gave conferences on the aims of the movement in various parts of Italy and won the esteem of many bishops, priests, and lay people. When the African priest was about to leave Rome in 1956, Father Lombardi

said to him: "I would like you to come back . . . one day you will be a bishop."

Shortly after returning to his diocese, Father Cipriano was named supervisor of Catholic schools of the District of Lango. It was not long before he was named Vicar General and a Domestic Prelate of Pope John.

Bishop Cipriano, who is one of three local-born bishops of Uganda, was consecrated by Archbishop Guido Del Mestri, Apostolic Delegate to Uganda. The Prime Minister of the Republic of Uganda was present for the ceremonies. In his talk at the banquet he said in part: "... It is very difficult to separate the idea of the Church and the idea of the advancement of the people in Uganda . . . The Church has made Uganda what it is . . ."

The Diocese of Gulu has about 210,000 Catholics in a general population of 763,000. The Verona Missionaries from Italy, under the guidance of Bishop John B. Cesana, staff most of the missions of the diocese. They are assisted by ten African priests.

The motto on the episcopal shield of Bishop Cipriano reads: "*Mane nobiscum, Domine*" ("Remain with us, O Lord"), Luke 24, 29 ■

EDITOR GETS NEW ASSIGNMENT

With this issue I conclude my editorial work of the past several years with *Divine Word Messenger*. I thank the readers and staff for their many kindnesses and interest exhibited towards my editorial work. It promises to be an incentive in my forthcoming publications and teaching work at my new and desirable assignment: Father Singleton, 3 St. James, Park, Los Angeles, Calif.

OUR MOTHER OF MERCY

HOUSTON, TEXAS



Our Mother of Mercy Mission was established by the Josephite Missionaries at Houston, Texas almost three decades ago to better serve the bulging Negro population of that growing

city. Many of the parishioners were people who had moved from nearby South Central Louisiana to the city which had become a mecca for job seekers. The early church was a small





frame structure which served until the building of the new structure pictured above. The photo shows the most recent addition to the many churches serving all-Negro congregations in the South. One by one, here and there these congregations are replacing the worn-out old buildings that have housed them for decades. They do it by self-help to some small degree, the extent of which varies locally depending on the size of the congregation, its

financial strength, and the interest engendered in it for its own good. But outside help is generally always needed to supplement what the pastor and parishioners themselves are able to raise by means of bazaars, suppers, etc. such as are pictured here. Sources of outside help are the local ordinary (Bishop), Negro and Indian Mission Fund, and friends of the pastor or of the mission.

Most Rev. Windelinus Noll, long-time Bishop of Galveston-Houston Diocese, dedicated the church. He stands at center in rear. To his right is Father John Doyle, S.S.J., pastor.



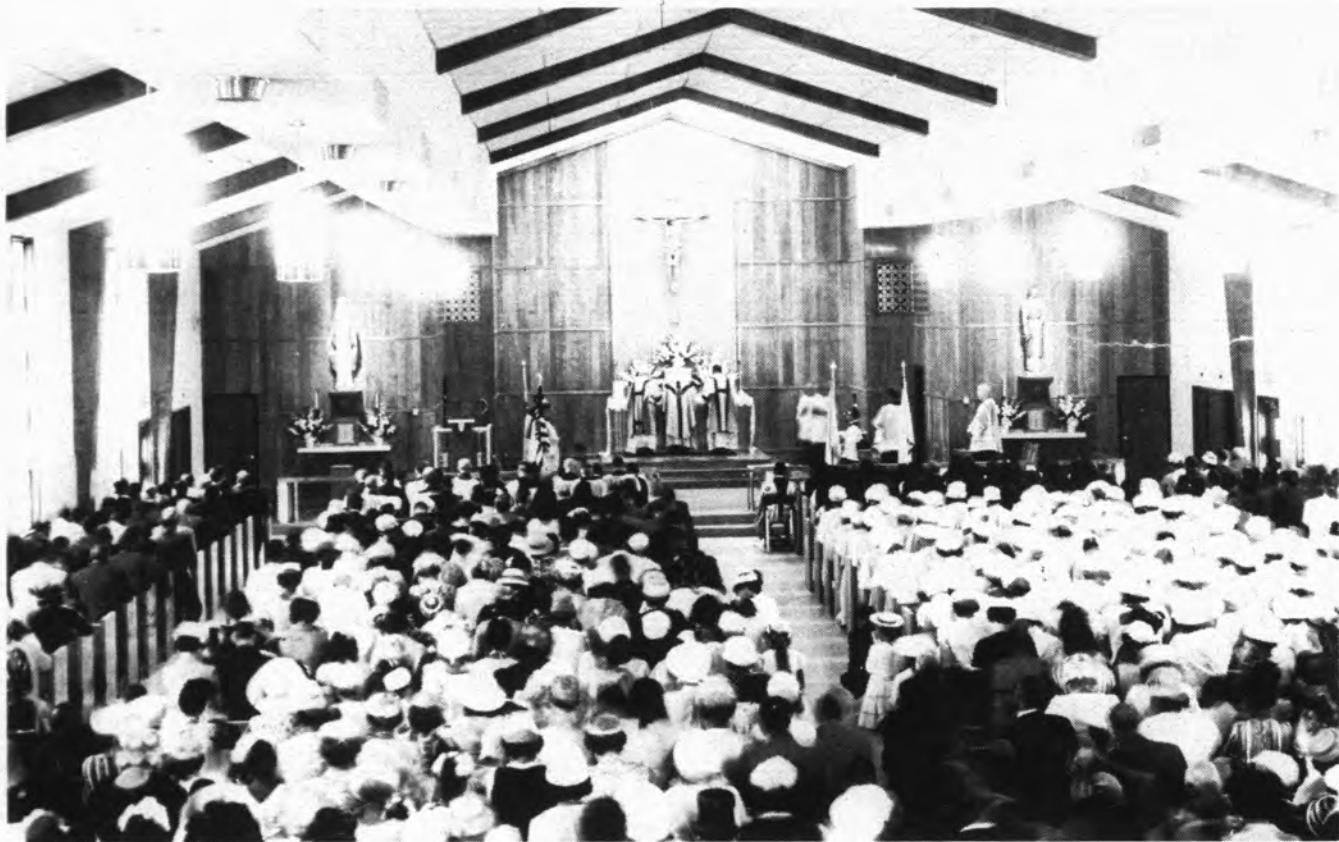
OUR MOTHER OF MERCY

HOUSTON, TEXAS



Our Mother of Mercy Mission was established by the Josephite Missionaries at Houston, Texas almost three decades ago to better serve the bulging Negro population of that growing

city. Many of the parishioners were people who had moved from nearby South Central Louisiana to the city which had become a mecca for job seekers. The early church was a small





frame structure which served until the building of the new structure pictured above. The photo shows the most recent addition to the many churches serving all-Negro congregations in the South. One by one, here and there these congregations are replacing the worn-out old buildings that have housed them for decades. They do it by self-help to some small degree, the extent of which varies locally depending on the size of the congregation, its

financial strength, and the interest engendered in it for its own good. But outside help is generally always needed to supplement what the pastor and parishioners themselves are able to raise by means of bazaars, suppers, etc. such as are pictured here. Sources of outside help are the local ordinary (Bishop), Negro and Indian Mission Fund, and friends of the pastor or of the mission.

Most Rev. Windelinus Noll, long-time Bishop of Galveston-Houston Diocese, dedicated the church. He stands at center in rear. To his right is Father John Doyle, S.S.J., pastor.



I CAN HEAR THE DEVIL CURSING

I can hear the devil cursing, in my mind's ear, a certain organization of Catholics in the U.S. for the skyhigh contributions they are making towards the cause of good. The organization, though quite young, has already focused on the Catholic Church in the U.S. the approving attention of millions of folks who hitherto have been indifferent or even hostile to the Church. The organization is the N.C.C.I.J. What in the world is that? It is the *National Catholic Conference for Interracial Justice*. It can perhaps be called the end-result of several decades of sporadic and widely separated efforts among U.S. Catholics to apply cures to America's racial ills. As such, the organization, with its national office at Chicago, is surely the current front runner and standard bearer for all U.S. Catholics honest and earnest enough to admit personal responsibility for curing America's racial ills.

For one not familiar with the NCCIJ and its hard driving leadership among Catholics in the cause referred to, the following citations may afford a healthy gauge of the quantity and quality of its contribution.

1. Historic conference: In 1963 the NCCIJ played a lead role in conceiving and bringing into being America's first National Conference on Religion and Race. This was an interreligious, four-day meeting at Chicago of 657 delegates from thirty-four states and the District of Columbia. The meeting probed deeply into America's racial ills and prescribed well-considered steps for a cure. It was the first time the major faiths had gathered to apply religion's contributions to America's racial problems. And, to the pride of Catholic folk, our NCCIJ carried the ball well in this major effort.

2. Follow-up directives: From the closing day of the national conference mentioned in the foregoing paragraph, NCCIJ has busily issued a stream of

well-timed and excellently prepared directives to aid in implementing the findings and suggestions of the national meeting. Thorough and clear reports on the meeting itself were issued. Notable among all the writing is the booklet, "Religion's Role in Racial Crisis," a summary of the meeting's message.

3. Top-flight public contact work: Making sure that its valuable work be not executed in a corner and there forgotten, the NCCIJ operates a top-flight program of press releases. Everything, and I do mean everything, of importance being planned or executed is brought to the national attention. The press releases have been too numerous to give a numerical count of them here, but they are issued, on the average, several times weekly. Some of the news items circulated: Full text of outstanding addresses on the racial question by Catholics and non-Catholics; Call for emergency meeting of the 57 Catholic Interracial Councils—purpose, to align efforts and interests of Catholics with the Negro's newly militant drive for freedom; Report Jewish efforts for racial justice and harmony; Report national and local legislation in its relation to the conscience of the Catholic; Call for Catholic participation in the March on Washington (this at a date when many other worthy groups were still hedging about their commitment to the March).

4. Specific steps: NCCIJ has been careful at all times that its interest in the cause of racial justice be not limited to merely pious, face-saving utterances. It has aimed at specific steps to be taken, offered practical advice, recommended real things to do. Notable among its recommendations was its messages to Catholics everywhere about the philosophy and the feasibility to direct action (i.e. public demonstrations, public protests, dramatic appeals, etc.) in the cause of racial justice. This message was of the kind

that should have been welcomed by Catholics, many of whom are either confused or ignorant (cupably? incupably?) about the justice of public demonstrations and protests for the Negro's cause. This confusion and ignorance can largely be traced to their religious leaders and instructors who forgot or failed to look at their moral theology texts when the Negro demonstrations began. Perhaps because, like the layman, they too could see only the color of the demonstrators' skin.

5. NCCIJ's Recommendations on Direct Action:

"First of all, direct action and negotiation are distinct concepts, direct action usually flowing from a failure of negotiation, as understood in the context of the 1963 racial and civil rights crisis. *Each has its proper role in working for the betterment of interracial relations.* (emphasis added)

"We affirm today the need for a resounding endorsement of the fitness for Catholic Interracial Councils of the use of the direct action technique, as a means toward achieving the integrated society, not as an end in itself.

"When sincere negotiations fail to achieve a desired interracial end, direct action is a most appropriate program technique for the interracial apostolate.

"Direct action must be well planned. It should be preceded by a careful assessment of the situation and negotiations with the authorities concerned. When this fails, a clear, public announcement of plans for direct action should be made.

"Catholic Interracial Council members should be carefully prepared for the direct action they will take, bearing in mind the great importance of discipline and charity.

"It is important that we bear in mind that the very different situations

in North and South will require at times different approaches.

"...direct action (can have great importance) in achieving fair employment, full freedom of access to public accommodations, full voting rights, full access to educational opportunities, and integrated neighborhoods parades and picketing have been quite successful when used after careful negotiation.

"We specifically recommend the following points . . .

1. That the NCCIJ officially send a Catholic delegation to the August 28 March on Washington.

2. That the NCCIJ train local Catholic Interracial Council members in direct action techniques.

3. That intensified discussions be carried on with bishops and diocesan officials *to break down restrictive hiring practices in Catholic institutions* (emphasis added; how many diocesan chanceries include Negro clerical help?—editor) and to use the purchasing power of the Church to break down such practices on the part of builders and suppliers.

4. That the NCCIJ and the local Catholic Interracial Councils seriously consider means of persuading teaching priests and the top superiors of religious congregations of men and women of the vital role teaching priests and teaching and nursing Sisters and Brothers play in forming the interracial conscience of Catholics."

So, perhaps it becomes apparent why the devil is cursing. The *National Catholic Conference for Interracial Justice* is busily trying to reduce the rich harvest he hopes to have. And he might easily have such if the Catholic Church continues appearing indifferent about racial intolerance notoriously rampant among her people of every rank.

Statistics of Souls under Care—Divine Word

SEPTEMBER 1, 1962

	Missionaries in Residence	Parishioners	Infant Baptisms (1962)	Adult Converts (1962)	School Enrollment	Sisters	Lay Teachers
ARCHDIOCESE OF NEW ORLEANS, LOUISIANA							
Pointe-a-la-Hache, ST. THOMAS	1	325	19	0	-----	---	---
Davant, ST. MARTIN DE PORRES	1	800	38	4	266	0	3
Belle Chasse, OUR LADY OF PERPETUAL HELP (plus 2 Stations)	2	2,400	64	4	107	2	5
Braithwaite, ASSUMPTION OF OUR LADY (plus 1 Station)	1	450	10	0	-----	---	---
ARCHDIOCESE OF SAN FRANCISCO, CALIFORNIA							
San Francisco, ST. FRANCIS XAVIER	1	450	30	26	350	7	3
ARCHDIOCESE OF LOS ANGELES, CALIFORNIA							
Los Angeles, ST. LEO	3	2,400	45	30	384	6	2
Los Angeles, VERBUM DEI HIGH SCHOOL	4	-----	---	---	210	---	---
DIOCESE OF BATON ROUGE, LOUISIANA							
Baton Rouge, ST. PAUL THE APOSTLE	1	504	56	40	-----	4	---
DIOCESE OF NATCHEZ-JACKSON, MISSISSIPPI							
Vicksburg, ST. MARY	2	360	17	7	322	8	3
Jackson, HOLY GHOST	1	395	14	27	401	10	3
Jackson, CHRIST THE KING	1	135	1	8	277	5	3
Yazoo City, ST. FRANCIS	2	215	8	18	383	12	0
Clarksdale, IMMACULATE CONCEPTION	1	127	4	18	438	10	1
Mound Bayou, ST. GABRIEL	1	95	2	4	94	4	1
Greenville, SACRED HEART	2	336	16	18	285	10	3
Bay St. Louis, ST. ROSE OF LIMA	2	800	36	3	201	7	1
Meridian, ST. JOSEPH	2	240	28	8	215	5	3
Hattiesburg, HOLY ROSARY (plus 1 Station)	1	59	20	8	-----	---	---

MISSIONS AND SCHOOLS

Divine Word Missionaries' South. Prov., U. S. A.

DECEMBER 1, 1963

	Missionaries in Residence	Parishioners	Infant Baptisms (1962)	Adult Converts (1962)	School Enrollment	Sisters	Lay Teachers
DIOCESE OF LAFAYETTE, LOUISIANA							
Lafayette, IMMACULATE HEART OF MARY (plus 1 Station)	3	4,832	227	1	359	7	2
Lafayette, HOLY ROSARY INSTITUTE (High and Industrial School)	4	-----	-----	---	530	15	3
St. Martinville, NOTRE DAME (plus 1 Station)	2	4,000	151	3	285	5	3
Elton, ST. JOSEPH (plus 1 Station)	1	1,177	46	2	-----	---	---
Broussard, ST. JOSEPH (plus 3 Stations)	1	1,559	54	2	-----	---	---
Jeanerette, OUR LADY OF THE HOLY ROSARY	1	458	24	7	186	0	4
Franklin, ST. JULES (plus 1 Station)	1	620	43	12	-----	---	---
Franklin (Four Corners), ST. PETER THE APOSTLE	1	540	20	4	-----	---	---
Maurice, ST. JOSEPH	1	738	28	1	-----	---	---
Duson, ST. BENEDICT THE MOOR	1	560	16	0	-----	---	---
Scott, ST. MARTIN DE PORRES	1	994	38	0	-----	---	---
DIOCESE OF LITTLE ROCK, ARKANSAS							
Little Rock, ST. BARTHOLOMEW	1	319	16	4	306	7	5
North Little Rock, ST. AUGUSTINE	1	191	11	15	210	3	2
Pine Bluff, ST. PETER (plus 1 Station)	1	274	8	15	158	4	2
DIOCESE OF AUSTIN, TEXAS							
Austin, HOLY CROSS	1	215	18	13	-----	---	---
Luling, ST. JOHN THE EVANGELIST	1	478	30	1	-----	---	---
Giddings, ST. MARGARET (plus 1 Station)	1	285	13	0	-----	---	---
Waco, ST. JOHN THE BAPTIST	1	83	4	0	24	0	1
DIOCESE OF OAKLAND, CALIFORNIA							
Oakland, ST. PATRICK	2	800	40	44	208	5	1
TOTAL	55	28,214	1,195	347	6,199	136	54

Divine Word Missionaries in Residence—increase of 3; Number of Parishioners—increase of 70; Infant Baptisms—increase of 54; Adult Converts—same total as last year; School Enrollment—increase of 419; Number of Sisters—decrease of 4; Number of Lay Teachers—same total as last year.

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss. 177

TWENTY-TWO NEGRO MARTYRS FO

"Africa needs African saints, who will prove by their lives that holiness is meant for black as well as for white people."—Cardinal Rugambwa

Today, when racial unrest smolders and sometimes erupts; as offenses against human dignity rouse sharp emotions; as an ecumenical wind nevertheless breathes gently across seas and sects; even while the principals of absolutism wash men's minds; as the layman stirs and gropes for fulfillment of his role in the Mystical Body . . . the Church seems once again providently to be presenting not one but 22 saintly exemplars to inspire, lead and help the world's citizens to nobler heights: The Blessed Martyrs of Uganda.

The Blessed Martyrs of Uganda were beatified by Pope Benedict XV on June 6, 1920. Pope John XXIII signed the decree reopening the canonization process in 1961. The two necessary miracles are already being considered by the Congregation of Rites.

The anticipated canonization, the first such honor for African Negroes in modern times, will provide heroic examples to all laymen, to all races, to the oppressed, to those separated from the Church, to those forced to live in corrupting environments. It should provide a cause for reflection for any one who despises others on the basis of their racial origin.

All 22 martyrs were Negro laymen converts. They worked — despite persecution and martyrdom — to spread the faith. Through their great moral influence, Uganda's baptized Catholics grew in four short years from 200 to 12,000. They now number 2,000,000 of Africa's total of 26,000,000. Several of the martyrs died rejecting impure practices demanded by the King.

For a while, Mwanga, King of Uganda, favored the religion brought by the White Fathers. But he became a cruel persecutor.

Twelve of the 22 martyrs were royal

pages at his court, 14 to 25 years old. Of the others — who were 25 to 50 years of age—two held high rank in the court, two were chiefs, four soldiers, one a pottery maker, another a chief's servant. Mature, intelligent, they gladly died for their Faith.

The first executed—November 15, 1885—was Joseph Mukasa, the King's major-domo; the last, 13 months later, was John Mary Museyi. All the others were killed during May and June, 1886, thirteen being burned alive, the other seven being put to death in various ways.

All belonged to the first group of Catholics baptized in Uganda — four on the very morning they were sentenced.

Their Faith was everything. Charles Lwanga, his feet charred by flames, answered a taunting executioner: "You do not know what you are saying, your fire is as cool as water to my feet."

He had told 13-year-old Kizito, who distrusted his own courage, "Fear not, I shall always be with you and when the time comes for confessing the Faith, you will take me by the hand and we will die together."

The executioner pleaded with his own son, Mbaga: "Say that you will give up praying, and you shall be spared." "No," retorted the lad, "I cannot say such a thing; for I still pray and always will."

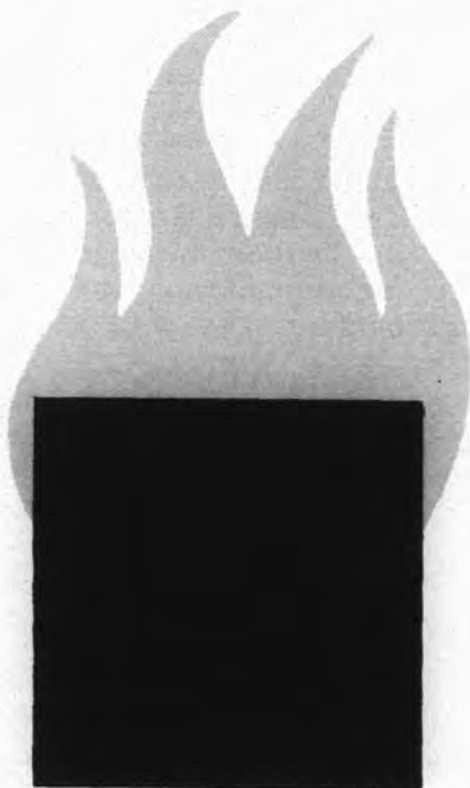
- Bruno, about to quench his thirst with wine his brother had offered him, suddenly handed it back. "Christ did not drink upon the cross," he said, "neither shall I."

A major reason for the persecution was the King's anger when his Christian pages refused his lustful demands. He also feared that tribal spirits would take revenge if Christianity replaced

MARTYRS FOR CHRIST

spirit worship. He was also under the influence of his prime minister and Moslem Arabs who promoted their individual purposes.

The aim was to stop Christianity. The evidence shows, however, that the martyrs effected many conversions, directly and through emulation. Matthias Mulumba alone had brought more than 200 converts into the Church. Uganda's 2,000,000 Catholics today have 20 African priests, and in the 8 flourishing dioceses 3 African Bishops, one a descendant of the Blessed Martyrs. ■



Read the new life story

ST. MARTIN de PORRES

Written by a Negro priest, Rev. Carlos A. Lewis, S.V.D., author of *Catholic Negro Bishops**

25¢

Send order for copies, with payment, to: Divine Word Seminary, Bay Saint Louis, Mississippi.

*available at same address for \$1.00

THE BLESSED MARTYRS OF UGANDA

JOSEPH MUKASA

Major-domo at court and proto-martyr of Central Africa; beheaded and his body burned . . . Age: about 26

CHARLES LWANGA

Leader of the royal pages and Patron of Catholic Action in Africa; burned to death over a slow fire at Namugongo . . . Age: 25

MATTHIAS MULUMBA

Leader of the Christians at Mityana; mutilated, he agonized for three days . . . Age: about 50

DENIS SSEBUGGWAWA

A royal page, speared to death because of his zeal to spread the Faith . . . Age: 16

ANDREW KAGGWA

Royal band-master cut to pieces without a murmur; a victim of envy . . . Age: about 30

PONTIAN NGONDWE

Member of the King's bodyguard; stabbed to death at Mengo . . . Age: 35 to 40

ATHANASIUS BAZZEKUKETTA

A page in charge of the King's treasury; beheaded at Kampala . . . Age: about 20

MBAGA TUZINDE

A page and son of the chief executioner; clubbed to death and his body burned . . . Age: 17

GONZAGA GONZA

A page, speared to death on the road to Namugongo . . . Age: about 24

NOAH MWAGGALI

A pottery worker and tanner; speared, then tied to a tree to die . . . Age: about 35

LUKE BANABAKINTU

A boat maker; burned in the pyre at Namugongo . . . Age: about 35

JAMES BUZABALIWO

Leader of the royal cymbalists; burned in the Namugongo pyre . . . Age: 25 to 30

BRUNO SERUNKUMA

A royal warrior; he gave himself up and was burned at Namugongo . . . Age: 30

MUGAGGA

A page, baptized just days before being burned at Namugongo . . . Age: 16 or 17

KIZITO

A page and excellent athlete; baptized with Mugagga and burned in the pyre . . . Age: 14 or 15

MUKASA KIRIWAWANVU

Royal guest-master and court jester; burned at Namugongo . . . Age: 16 or 17

GYAVIRA

A court messenger and a model of purity; burned at Namugongo . . . Age: 17

ADOLPH LUDIGO

A royal page and a model of humility; burned in the flames of Namugongo . . . Age: 24 to 25

ANATOLE KIRIGGWAJJO

One of the King's favorite pages; he disdained honors to die in the pyre . . . Age: about 20

AMBROSE KIBUKA

A royal page, who refused his father's offer of asylum, preferring to die in the Namugongo pyre . . . Age: 18

ACHILLES KIWANUKA

A royal page and relative of Ambrose; burned with him at Namugongo . . . Age: 17

JOHN MARY MUZEYI

A former page; he offered himself for martyrdom and was beheaded in January, 1887 . . . Age: 30 to 35

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss. 179

REPLY

FROM

REV.

MARTIN

LUTHER

KING, Jr.

From Birmingham jail, where he was imprisoned as a participant in non-violent demonstrations against segregation, Martin Luther King, Jr. has written a classic, his famous letter in reply to eight white religious leaders who had made a public statement of concern and caution over Negro demonstrations. One of the eight was a Catholic bishop.

My dear Fellow Clergymen,

While confined here in the Birmingham City Jail, I came across your recent statement calling our present activities "unwise and untimely." Seldom, if ever, do I pause to answer criticism of my work and ideas. If I sought to answer all of the criticisms that cross my desk, my secretaries would be engaged in little else in the course of the day and I would have no time for constructive work. But since I feel that you are men of genuine goodwill and your criticisms are sincerely set forth, I would like to answer your statement in what I hope will be patient and reasonable terms.

I think I should give the reason for my being in Birmingham, since you have been influenced by the argument of "outsiders coming in." I have the honor of serving as president of the Southern Christian Leadership Conference, an organization operating in every Southern state with headquarters in Atlanta, Georgia. We have some eighty-five affiliate organizations all across the South—one being the Alabama Christian Movement for Human Rights. Whenever necessary and possible we share staff, educational, and financial resources with our affiliates. Several months ago our local affiliate here in Birmingham invited us to be on call to engage in a non-violent direct action program if such were deemed necessary. We readily consented and when the hour came we lived up to our promises. So I am here, along with several members of my staff, because we were invited here. I am here because I have basic organizational ties here. *Beyond this, I am in Birmingham because injustice is here.* (emphasis added) Just as the eighth century prophets left their little villages and carried their "thus saith the Lord" far beyond the boundaries of their hometown, and just as the Apostle Paul left his little village of Tarsus and

(Continued on Page 186)

ADVICE TO THE SPOUSE OF AN ALCOHOLIC

(or to the parent, offspring, friend)

The accompanying advice is that offered by recognized civic committees on alcoholism. *Italicized text indicates an insertion made by this magazine. In some instances the use of personal pronouns was maneuvered so as to avoid reference by gender.*

If you are the spouse (*parent, offspring, friend*) of an alcoholic, your greatest hope is that some day your mate will be a reasonably healthy, happy, sober person. For years you may have directed your most concerned efforts toward this end.

But with an inadequate understanding of their illness, the fight may have seemed a blind and unfair one—mere stabs in the dark—resulting in the despairing knowledge that many of your efforts have done more harm than good.

Don't blame yourself for this. What you must realize is that both you and your mate are victims of *something regarded at least partly as an* insidious illness which breeds confusion, despair and anxiety. It isn't a question of blame but of understanding.

Your solution *partly* lies in gaining knowledge of what you are up against. Once you have achieved this, you can come much closer to helping your partner toward a quicker and more complete recovery. But even if this does not happen, you will be able to create for yourself and your family a happier and more normal home atmosphere.

The following suggestions will help you develop a constructive program of action.

1. Learn the facts about alcoholism.

There is much sound information available. Some sources are: Alcoholics Anonymous, sympathetic doctors and clergymen, recovered alcoholics themselves.

2. Develop an attitude in keeping with the facts learned

You cannot accept your partner as a person *at least partly* sick in need of help if you are still blaming them for actions resulting from their illness. Your attitude of scorn, disgust, or impatience only push the alcoholic into further escape by drinking.

3. Avoid "home treatment" methods

These are not only futile, but extremely harmful in many cases. Preaching and lecturing — or nagging — and reasoning are the most frequently used and most useless ways of trying to help them, especially when they are intoxicated. They may already have told themselves all and more than you can tell them. While refraining from preaching or reasoning, try to guard against a "holier than thou" or martyr-like attitude. It is possible to have this attitude without saying a word, but it isn't possible to hide this from an alcoholic. By the same token if they perceive kindness and affection in your voice and actions, even when you are having to say something difficult, they will hear it and in time come to believe in it or to respond to it.

Another method of the "home treatment" *to be stopped* is the emotional appeal, "If you loved me . . ." Remember the alcoholic's drinking is compulsive; it cannot be controlled through willpower *in his present condition*. For the same reason it is equally useless to coax them, extract promises or pledges from them, or to threaten them. A word about the latter; don't threaten unless you intend to carry it out. There may be times you will have to take certain action for your own or the children's protection but idle threats only make them feel you don't mean what you say. Most often you don't and are just hurt, desperate, or angry.

And don't try hiding the liquor or pouring it down the sink. No one act is a bigger waste of time and money. Besides pushing them into a stage of rage and desperation, you are only inviting them to find ways of getting more, which they will invariably do.

And don't let them persuade you to drink with them on the grounds that they will then drink less; they rarely do and in any case as long as you con-

done any drinking on their part the easier it is for them to put off doing something about their alcoholism. At best all "home treatment" methods only serve to relieve your feelings and usually drive your mate farther away from you and from getting the treatment they really need.

4. Talk to someone besides friends and relatives

Most friends and relatives are prejudiced one way or another and often over-persuade you to a course of action or to an attitude which leaves you more hostile or confused than ever. The spouse of an alcoholic is a good source of help.

5. Take a personal inventory of yourself

Many mates have found this helpful, and report that the inventory revealed surprising personal problems which weren't necessarily caused by their spouse's drinking. It is desirable that your mate begins to apply spiritual principles in his life, it is desirable that you do so to.

6. Go to a treatment center for alcoholics

If you live in a community where there is neither clinic nor Alcoholics Anonymous unit, seek out a minister, physician, or social worker who can understand your problems.

7. Try to develop a more positive, thoughtful attitude towards your spouse

They may never be the mate you dreamed of but as long as you go on trying to make them into the kind of person you want them to be or think they should be they will likely need to go on drinking. Stop treating your partner like a child, because at times they act like one. Begin to let them make decisions and ask for their help whenever possible.

TO THE SPOUSE

8. If your spouse begins to show interest in treatment

but is slow putting it into action don't make an issue over it. The same thing applies to a break from treatment. Alcoholics need to make their own decisions and to feel they have freedom of choice just as any adult would have. Don't try to push or urge them into action but at the same time let them understand that you believe they are going to do something.

9. Don't be jealous of the method of recovery which your mate chooses

You have a tendency to feel that their love for you and the children should have been sufficient incentive for seeking recovery. Or, having had them dependent on you for so long a time, you may feel left out when they turn for help to persons outside the home. Remember, that if they suffered from diabetes, for example, you would not expect to be their sole incentive for recovery, or means of recovery.

10. Don't expect an immediate 100% recovery

As in other illnesses, there's going to be a period of convalescence. There may be relapses, or dry drunks and there will certainly be difficult days during which old tensions and resentments flare up again.

11. Develop and maintain a healthy emotional atmosphere in your home

Bickering, nagging and tension make the home an unhappy place for you and the children as well as the alcoholic. If your attitude to your partner is negative the children take sides and become mixed up in their own thinking. They can often learn to accept, understand or enjoy their parent in spite of the drinking. The atmosphere of the home affects every mem-

ber but profoundly affects the alcoholic's recovery.

12. Don't try to protect your spouse against alcohol

This is one of the quickest ways to push them into a relapse. If you warn other people not to serve them drinks, you will be stirring up their old feelings of resentment and inadequacy all over again. Your mate must still live in a world where alcohol is served; and must learn, on their own how to say "no" gracefully. By the same token, don't refer to alcohol or their old drinking habits unless they do. If your spouse seems to want to discuss the subject, do so naturally and as intelligently as you can.

13. Encourage their new interests and activities

even if you do not fully understand them. Above all, try to find some new ways of enjoying life and of having fun together that are not dependent on alcohol.

14. Don't be too discouraged

by the mistakes you make or their inability to find contented sobriety quickly. The important thing is not to become apathetic or stop trying or you may become sick and as mixed up as the alcoholic is. Two sick people can rarely help one another.

15. Pass on your knowledge of alcoholism to others

Having suffered so much as a result of this *which is at least in part an illness*, your influence can be great in helping non-alcoholics to comprehend the problems and needs of the alcoholic. If there are other spouses in similar need who seek your help, give them your time gladly. By helping others, you help yourself, *and God will help both of you.* ■

St. Martinville, La.

Father Arthur Winters, S.V.D. conducted the August 4 ceremonies at which Mr. and Mrs. Henry W. Faulk celebrated their golden wedding anniversary. Mr. Faulk is a retired machinist from a sugar refinery at Levert, La. near St. Martinville where Divine Word Missionaries conduct a mission. He worked at the refinery through 54 years. Mrs. Faulk, despite her community and religious activities, has reared nine children. She was selected Mother of the Year at Southern University in Baton Rouge, La. in 1951. The nine children and their families were present for the anniversary celebration. Expressions of congratulations were received from His Holiness Pope Paul VI; Congressman Edwin E. Willis; Louisiana's secretary of state, Wade O. Martin, Jr.; Gilbert Faustina Assembly of the 4th Degree Knights of Peter Claver; and from a host of friends.

Bay Saint Louis, Miss.

On July 24th Father Joseph T. Koehler, S.V.D. was buried at the Divine Word Seminary. He died in New Orleans' Mercy Hospital on July 21. Death was attributed to a severe cerebral hemorrhage suffered at St. Augustine's Rectory in New Orleans on July 18. Father was born at Kray-Essen, Germany, November 23, 1903. He came to the United States in young manhood, meeting relatives at Cleveland, Ohio. In 1924 he joined the Divine Word Missionaries at Techny, Illinois after a brief turn of work at the Alexian Brothers Hospital in Chicago. A naturalized citizen of the United States, he was ordained a priest on May 14, 1931 and was missioned to Honan, China that year. In 1949 the communist conquest forced him out of China and back to the U.S. He was stationed at Divine Word Sem-

inary, Girard, Pennsylvania until 1950 when he came to the South. A succession of assignments located him at Bay Saint Louis, Miss. (1950); Jeanerette, La. (1951); Houma, La. (1953); southern Florida; and New Orleans (1958).

Mound Bayou, Miss.

A change of pastors at St. Gabriel Church was announced. Father Joseph Guidry, S.V.D. succeeds Father Thaddeus Boucree, S.V.D. who has been at Mound Bayou since late in 1960. Father Boucree is leaving for Rome this fall where he will enroll at Divine Word Missionaries' tertiate for six months before receiving his next assignment. The journey to Rome will mark his first trip to Europe. He is now in the eleventh year of his priesthood. Following his ordination at Bay Saint Louis in 1952 he was assigned to Immaculate Heart of Mary Parish in Lafayette, La. In 1956 he went to Rosary Mission at Hattiesburg. From there he went to Mound Bayou. At the latter station he distinguished himself for zealous though unrecognized work through three years under trying circumstances.

Father Guidry leaves Immaculate Heart of Mary Parish at Lafayette for Mound Bayou. He served four years as assistant priest there. He was ordained at the Bay Saint Louis seminary in 1957.

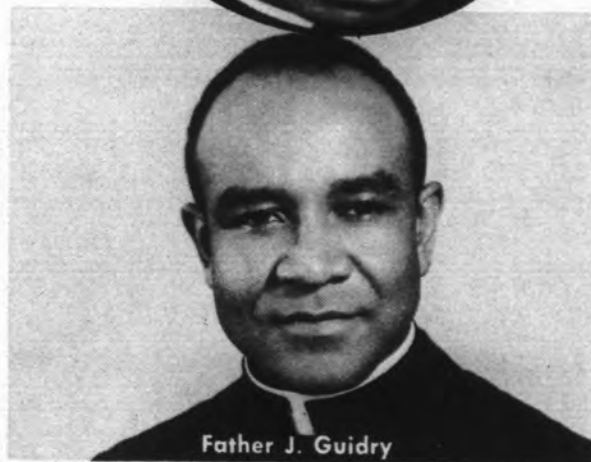
Abbeville, La.

Father Raymond Guidry returned to his home at Abbeville for a brief rest after five years in Ghana, Africa. He went there in 1958 after his ordination in Bay Saint Louis in 1957. While in Ghana he did yeoman's duty as chancellor of the diocese and as pastor of a parish. Before returning to Ghana Father will enroll at Divine Word Missionaries' tertiate near Rome. ■

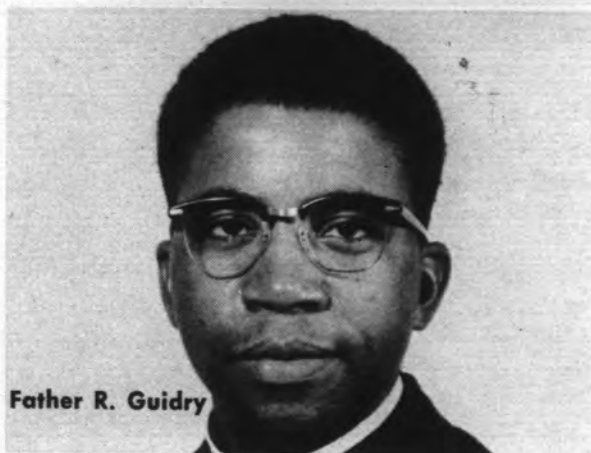
THE HENRY FAULK FAMILY



Father Boucree

Father
Koehler

Father J. Guidry



Father R. Guidry

St. Martinville, La.

Father Arthur Winters, S.V.D. conducted the August 4 ceremonies at which Mr. and Mrs. Henry W. Faulk celebrated their golden wedding anniversary. Mr. Faulk is a retired machinist from a sugar refinery at Levert, La. near St. Martinville where Divine Word Missionaries conduct a mission. He worked at the refinery through 54 years. Mrs. Faulk, despite her community and religious activities, has reared nine children. She was selected Mother of the Year at Southern University in Baton Rouge, La. in 1951. The nine children and their families were present for the anniversary celebration. Expressions of congratulations were received from His Holiness Pope Paul VI; Congressman Edwin E. Willis; Louisiana's secretary of state, Wade O. Martin, Jr.; Gilbert Faustina Assembly of the 4th Degree Knights of Peter Claver; and from a host of friends.

Bay Saint Louis, Miss.

On July 24th Father Joseph T. Koehler, S.V.D. was buried at the Divine Word Seminary. He died in New Orleans' Mercy Hospital on July 21. Death was attributed to a severe cerebral hemorrhage suffered at St. Augustine's Rectory in New Orleans on July 18. Father was born at Kray-Essen, Germany, November 23, 1903. He came to the United States in young manhood, meeting relatives at Cleveland, Ohio. In 1924 he joined the Divine Word Missionaries at Techny, Illinois after a brief turn of work at the Alexian Brothers Hospital in Chicago. A naturalized citizen of the United States, he was ordained a priest on May 14, 1931 and was missioned to Honan, China that year. In 1949 the communist conquest forced him out of China and back to the U.S. He was stationed at Divine Word Sem-

inary, Girard, Pennsylvania until 1950 when he came to the South. A succession of assignments located him at Bay Saint Louis, Miss. (1950); Jeanerette, La. (1951); Houma, La. (1953); southern Florida; and New Orleans (1958).

Mound Bayou, Miss.

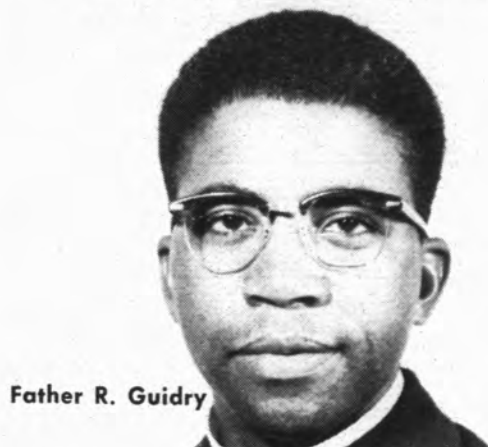
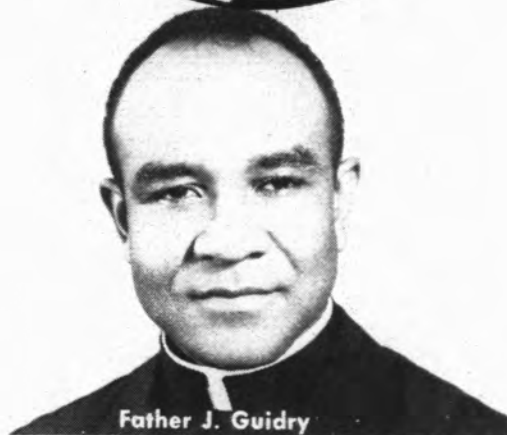
A change of pastors at St. Gabriel Church was announced. Father Joseph Guidry, S.V.D. succeeds Father Thaddeus Boucree, S.V.D. who has been at Mound Bayou since late in 1960. Father Boucree is leaving for Rome this fall where he will enroll at Divine Word Missionaries' tertiate for six months before receiving his next assignment. The journey to Rome will mark his first trip to Europe. He is now in the eleventh year of his priesthood. Following his ordination at Bay Saint Louis in 1952 he was assigned to Immaculate Heart of Mary Parish in Lafayette, La. In 1956 he went to Rosary Mission at Hattiesburg. From there he went to Mound Bayou. At the latter station he distinguished himself for zealous though unrecognized work through three years under trying circumstances.

Father Guidry leaves Immaculate Heart of Mary Parish at Lafayette for Mound Bayou. He served four years as assistant priest there. He was ordained at the Bay Saint Louis seminary in 1957.

Abbeville, La.

Father Raymond Guidry returned to his home at Abbeville for a brief rest after five years in Ghana, Africa. He went there in 1958 after his ordination in Bay Saint Louis in 1957. While in Ghana he did yeoman's duty as chancellor of the diocese and as pastor of a parish. Before returning to Ghana Father will enroll at Divine Word Missionaries' tertiate near Rome. ■

THE HENRY FAULK FAMILY



A REPLY TO EIGHT CRITICS

carried the gospel of Jesus Christ to practically every hamlet and city of the Graeco-Roman world, I too am compelled to carry the gospel of freedom beyond my particular home town. Like Paul, I must constantly respond to the Macedonian call for aid.

Moreover, I am cognizant of the interrelatedness of all communities and states. I cannot sit idly by in Atlanta and not be concerned about what happens in Birmingham. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality tied in a single garment of destiny. Whatever affects one directly affects all indirectly. Never again can we afford to live with the narrow, provincial "outside agitator" idea. *Anyone who lives inside the United States can never be considered an outsider anywhere in this country.* (emphasis added)

You deplore the demonstrations that are presently taking place in Birmingham. *But I am sorry that your statement did not express a similar concern for the conditions that brought the demonstrations into being.* (emphasis added) I am sure that each of you would want to go beyond the superficial social analyst who looks merely at effects, and does not grapple with underlying causes. I would not hesitate to say that it is unfortunate that so-called demonstrations are taking place in Birmingham at this time, but I would say in more emphatic terms that *it is even more unfortunate that the white power structure of this city left the Negro community with no other alternative.* (emphasis added)

In any non-violent campaign there are four basic steps: (1) collection of the facts to determine whether injustices are alive; (2) negotiation; (3) self-purification; and (4) direct action. We have gone through all of these steps in Birmingham. There can be

no gainsaying of the fact that racial injustice engulfs this community. Birmingham is probably the most thoroughly segregated city in the United States. Its ugly record of police brutality is known in every section of this country. Its unjust treatment of Negroes in the courts is a notorious reality. There have been more unsolved bombings of Negro homes and churches in Birmingham than any city in this nation. These are the hard, brutal, and unbelievable facts. On the basis of these conditions Negro leaders sought to negotiate with the city fathers. But the political leaders consistently refused to engage in good faith negotiation.

Then came the opportunity last September to talk with some of the leaders of the economic community. In these negotiating sessions certain promises were made by the merchants—such as the promise to remove the humiliating racial signs from the stores. On the basis of these promises Rev. Shuttlesworth and leaders of the Alabama Christian Movement for Human Rights agreed to call a moratorium on any type of demonstrations. As the weeks and months unfolded we realized that we were the victims of a broken promise. The signs remained. As in so many experiences of the past we were confronted with blasted hopes, and the dark shadow of a deep disappointment settled upon us. So we had no alternative except that of preparing for direct action, whereby we would present our case before the conscience of the local and national community. We were not unmindful of the difficulties involved. So we decided to go through a process of self-purification. We started having workshops on non-violence and repeatedly asked ourselves the questions, "Are you able to accept blows without retaliating?" "Are you able to endure the ordeals of jail?"

We decided to set our direct action

program around the Easter season, realizing that with the exception of Christmas, this was the largest shopping period of the year. Knowing that a strong economic withdrawal program would be the by-product of direct action, we felt that this was the best time to bring pressure on the merchants for the needed changes. Then it occurred to us that the March election was ahead, and so we speedily decided to postpone action until after election day. When we discovered that Mr. Connor (the notorious "Bull" Connor, Birmingham's strong-arm police czar) was in the run-off, we decided again to postpone action so that the demonstrations could not be used to cloud the issue. At this time we agreed to begin our non-violent witness the day after the run-off.

This reveals that we did not move irresponsibly into direct action. We too want to see Mr. Connor defeated; so we went through postponement after postponement to aid in this community need. After this we felt that direct action could be delayed no longer.

You may well ask, "Why direct action? Why sit-ins, marches, etc.? Isn't negotiation a better path?" You are exactly right in your call for negotiation. Indeed, this is the purpose of direct action. Non-violent direct action seeks to create such a crisis and establish such creative tension that a community *that has constantly refused to negotiate is forced to confront the issue.* (emphasis added) It seeks so to dramatize the issue that it can no longer be ignored. I just referred to the creation of tension as a part of the work of the non-violent resister. This may sound rather shocking. But I must confess that I am not afraid of the word tension. I have earnestly worked and preached against violent tension, but there is a type of constructive non-violent tension that is necessary for growth. Just as Socrates

felt that it was necessary to create a tension in the mind so that individuals could rise from the bondage of myths and half-truths to the unfettered realm of creative analysis and objective appraisal, we must see the need of having non-violent gadflies to create the kind of tension in society that will help men rise from the dark depths of prejudice and racism to the majestic heights of understanding and brotherhood. So the purpose of the direct action is to create a situation so crisis-packed that it will inevitably open the door to negotiation. We, therefore, concur with you in your call for negotiation. *Too long has our beloved Southland been bogged down in the tragic attempt to live in monologue rather than dialogue.* (emphasis added)

One of the basic points in your statements is that our acts are untimely. Some have asked, "Why didn't you give the new administration time to act?" The only answer that I can give to this inquiry is that the new administration must be prodded about as much as the outgoing one before it acts. We will be sadly mistaken if we feel that the election of Mr. Boutwell will bring the millennium to Birmingham. While Mr. Boutwell is much more articulate and gentle than Mr. Connor, they are both segregationists dedicated to the task of maintaining the status quo. The hope I see in Mr. Boutwell is that he will be reasonable enough to see the futility of massive resistance to desegregation. But he will not see this without pressure from the devotees of civil rights. My friends, I must say to you that we have not made a single gain in civil rights without determined legal and non-violent pressure. *History is the long and tragic story of the fact that privileged groups seldom give up their privileges voluntarily.* (emphasis added) Individuals may see the moral light and voluntarily give up their unjust posture; but as Reinhold Niebuhr has reminded us,

(Continued on Page 190)

Are You a Jellyfish?

SPIRITUAL READING

by the late

REV. BRUNO HAGSPIEL, S.V.D.

This question is challenging. To face it honestly requires more than a modicum of courage. Yet it should be faced because this little creature of the sea has much to teach us if we are willing to let our powers of reasoning bear with full force upon the analogies that such a study suggests.

Our Lord has endowed His smallest, weakest creatures with a meaning. He has used the sparrows, the flowers of the field, the mustard seed, to teach His incomparable lessons. We are but following His inspiration if, like eager children, we try to learn from the most inconsequential things He has made, not only how to be but how not to be.

If the poet Wordsworth, sensitive to the realities underlying the natural world, speaks of "the harvest of the quiet eye," how much more should we, with an eye steadied by faith, perceive the more profound realities of the supernatural world beating upon our inner selves. Yet we are sometimes as unaware of the full import of these realities as is the jellyfish of the insistent roll of the surf. If this were not so, we should not find the glaring inconsistencies between creed and conduct that are often manifest in the lives of those professing the Catholic Faith and even of those committed to the higher dedication of the Christian life.

To clarify our thinking on this subject we might follow the thoughts indicated by Monsignor (later Bishop) John S. Vaughan in his *Thoughts for All Times*. He alludes to the fact that we are often puzzled to explain why, in spite of the overwhelming arguments in proof of the authenticity of the Catholic Church, so many earnest men continue to resist her claims. We seldom take the trouble, however, of inquiring why we who believe firmly

in the stupendous truths of Revelation are so little affected by them. That a materialist with no belief in a future life to sustain him should center his interest on the acquisition of worldly goods—whether honors, pleasures, or possessions—is not strange. But that we who are well aware that this life is nothing more than a preparation, a path leading to an immortal destiny, should attach so much importance to what we know to be empty, vain, and unsatisfying, is far more extraordinary and constitutes a really difficult problem.

"We profess belief," continues Monsignor Vaughan, "and we do in reality believe every dogma, and yet we seem to be able to reconcile with such a profession a line of conduct diametrically opposite. What we openly affirm with our lips we are perpetually denying by our actions; and what we emphatically assert in words to be of the most vital importance we declare by almost every act of our lives to be of no importance at all. However rational we may be in business, in politics and in our social relations, we seem to be wholly devoid of reason as soon as we begin to deal with the spiritual and the supernatural."

In illustrating his point, he eliminates all matters of mere opinion and suggests that we confine ourselves to points of certainty on which we all agree. He proceeds first of all to the concept of sin. We believe, obviously, that sin is the greatest evil in the world, that even the smallest deliberate sin is a more genuine misfortune than any possible loss of health or fortune, that both in itself and in its consequences no merely human calamity can compare with it. We know with a divine certainty that not even to save our lives or any number of lives would

a person be justified in committing a single deliberate venial sin. This is not a pious exaggeration, but the literal truth.

In our own case, our faith no doubt is securely rooted. But how is it with our conduct? Does it coincide with our belief? Our attitude toward venial sin will supply an answer. How do we show our horror of small sins, our realization of their baseness and of the deep ingratitude inherent in them? Does our everyday life indicate an unhesitating preference to suffer pain or calamity rather than commit a deliberate venial sin? We believe sin to be the greatest of evils. We act as though it were the least.

Let us consider the greatest supernatural good that can come to us in life. We recognize this good as divine grace. Through faith we know that grace is so surpassing a gift that to gain one additional degree of it is an advantage immeasurably greater than to increase our fortune or any of our earthly gifts a million times over. One degree of grace is incalculably better in itself, of greater profit to ourselves and more pleasing to God than any advance in worldly prosperity, social position, or political power. We ought to be willing to renounce these, together with any natural gift such as wisdom, beauty, dignity, or talent, if thereby we could purchase the slightest increase of divine grace. We know all this and we teach it to others. But do we deny it in practice?

The thought of grace leads logically to the thought of eternity. We may say that God has committed to our hands the fashioning of a future that will be precisely what we make it, neither better nor worse. Granted that we are fortunate enough to reach heaven, still our position in God's kingdom will depend on our own co-operation. We know that every degree of grace carries with it a corresponding degree of eternal glory. While breath lasts, we may continue to add to the amount of acquired grace. ■



NOVENA to SACRED HEART

September 26 — October 4

October 24 — November 1

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name _____

Address _____

City _____ Zone _____

State _____

Intentions _____

Mail to:

Father Provincial

Divine Word Missionaries

Bay Saint Louis, Mississippi

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above to let us know if you want to receive the monthly devotional letter.

☐ Yes

☐ No

A REPLY

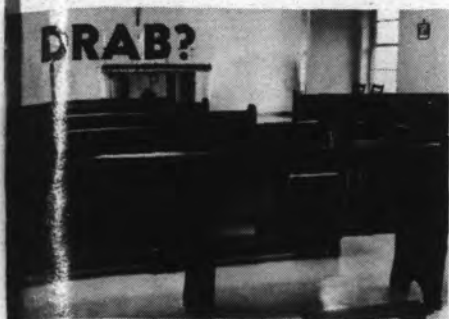
groups are more immoral than individuals.

We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed. Frankly I have never yet engaged in a direct action movement that was "well timed," according to the timetable of those who have not suffered unduly from the disease of segregation. For years now I have heard the word "Wait!" It rings in the ear of every Negro with a piercing familiarity *"This 'wait' has almost always meant 'never.'"* (emphasis added) It has been a tranquilizing thalidomide, relieving the emotional stress for a moment, only to give birth to an ill-formed infant of frustration. We must come to see with the distinguished jurist of yesterday that *"justice too long delayed is justice denied."* (emphasis added) We have waited for more than three hundred and forty years for our constitutional and God-given rights. The nations of Asia and Africa are moving with jet-like speed toward the goal of political independence, *and we still creep at horse and buggy pace toward the gaining of a cup of coffee at a lunch counter.* (emphasis added)

I guess it is easy for those who have never felt the stinging darts of segregation to say wait. (emphasis added) But when you have seen vicious mobs lynch your mothers and fathers at will and drown your sisters and brothers at whim; when you have seen hate filled policemen curse, kick, brutalize, and even kill your black brothers and sisters with impunity; when you see the vast majority of your twenty million Negro brothers smothering in an air-tight cage of poverty in the midst of an affluent society; when you suddenly find your tongue twisted and your speech stammering as you seek to explain to your six-year-old daugh-

ter why she can't go to the public amusement park that has just been advertised on television, and see tears welling up in her little eyes when she is told that Funtown is closed to colored children, and see the depressing clouds of inferiority begin to form in her little mental sky, and see her begin to distort her little personality by unconsciously developing a bitterness toward white people; when you have to concoct an answer for a five-year-old son asking in agonizing pathos: "Daddy, why do white people treat colored people so mean?"; when you take a cross country drive and find it necessary to sleep night after night in the uncomfortable corners of your automobile because no motel will accept you; when you are humiliated day in and day out by nagging signs reading "white" men and "colored"; when your first name becomes "nigger" and your middle name becomes "boy" (however old you are) and your last name becomes "John," and when your wife and mother are never given the respected title "Mrs."; when you are harried by day and haunted by night by the fact that you are a Negro, living constantly at tip-toe stance never quite knowing what to expect next, and plagued with inner fears and outer resentments; when you are forever fighting a degenerating sense of "nobodiness";—then you will understand why we find it difficult to wait. There comes a time when the cup of endurance runs over, and men are no longer willing to be plunged into an abyss of injustice where they experience the bleakness of corroding despair. I hope, sirs, you can understand our legitimate and unavoidable impatience.

(To be continued)



NOW LOOK AGAIN....



Won't you help replace the dilapidated and makeshift furnishings in the new chapel of our major seminarians, Divine Word Seminary, Bay Saint Louis, Mississippi? Entire or part donations appreciated for the following items:

- ☐ Prayer book racks (35)\$ 5 each
- ☐ Kneelers (8)\$ 10 each
- ☐ Stations of Cross (11)\$ 15 each
- ☐ Sanctuary chairs (3)\$ 25 each
- ☐ Holy water basin\$ 25
- ☐ Altar\$500
- ☐ OTHER ITEMS, MISCELLANEA...\$ 5 each

Name

Address

State

City Zone

Mail your donation for designated item to:
Father Provincial, Divine Word Missionaries,
Bay Saint Louis, Mississippi

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

TRIDUUM OF MASSES—five dollars. **NOVENA OF MASSES**—fifteen dollars. **GREGORIAN MASSES** (requested customarily for but a single departed soul)—fifty dollars.

. cut on this line

Dear Father: I am sending the following Mass requests to you. I understand that dates for these cannot be easily arranged.

Kind of Mass?

How many?

For what intention?

Offering?

Send Mass intentions (with your name and address) to:

**FATHER PROVINCIAL
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI**

(Continued from Page 187)

A REPLY

groups are more immoral than individuals.

We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed. Frankly I have never yet engaged in a direct action movement that was "well timed," according to the timetable of those who have not suffered unduly from the disease of segregation. For years now I have heard the word "Wait!" It rings in the ear of every Negro with a piercing familiarity *"This 'wait' has almost always meant 'never.'"* (emphasis added) It has been a tranquilizing thalidomide, relieving the emotional stress for a moment, only to give birth to an ill-formed infant of frustration. We must come to see with the distinguished jurist of yesterday that *"justice too long delayed is justice denied."* (emphasis added) We have waited for more than three hundred and forty years for our constitutional and God-given rights. The nations of Asia and Africa are moving with jet-like speed toward the goal of political independence, *and we still creep at horse and buggy pace toward the gaining of a cup of coffee at a lunch counter.* (emphasis added)

I guess it is easy for those who have never felt the stinging darts of segregation to say wait. (emphasis added) But when you have seen vicious mobs lynch your mothers and fathers at will and drown your sisters and brothers at whim; when you have seen hate filled policemen curse, kick, brutalize, and even kill your black brothers and sisters with impunity; when you see the vast majority of your twenty million Negro brothers smothering in an air-tight cage of poverty in the midst of an affluent society; when you suddenly find your tongue twisted and your speech stammering as you seek to explain to your six-year-old daughter

why she can't go to the public amusement park that has just been advertised on television, and see tears welling up in her little eyes when she is told that Funtown is closed to colored children, and see the depressing clouds of inferiority begin to form in her little mental sky, and see her begin to distort her little personality by unconsciously developing a bitterness toward white people; when you have to concoct an answer for a five-year-old son asking in agonizing pathos: "Daddy, why do white people treat colored people so mean?"; when you take a cross country drive and find it necessary to sleep night after night in the uncomfortable corners of your automobile because no motel will accept you; when you are humiliated day in and day out by nagging signs reading "white" men and "colored"; when your first name becomes "nigger" and your middle name becomes "boy" (however old you are) and your last name becomes "John," and when your wife and mother are never given the respected title "Mrs."; when you are harried by day and haunted by night by the fact that you are a Negro, living constantly at tip-toe stance never quite knowing what to expect next, and plagued with inner fears and outer resentments; when you are forever fighting a degenerating sense of "nobodiness";—then you will understand why we find it difficult to wait. There comes a time when the cup of endurance runs over, and men are no longer willing to be plunged into an abyss of injustice where they experience the bleakness of corroding despair. I hope, sirs, you can understand our legitimate and unavoidable impatience.

(To be continued)



NOW LOOK AGAIN....



Won't you help replace the dilapidated and makeshift furnishings in the new chapel of our major seminarians, Divine Word Seminary, Bay Saint Louis, Mississippi? Entire or part donations appreciated for the following items:

- ☐ Prayer book racks (35) \$ 5 each
- ☐ Kneelers (8) \$ 10 each
- ☐ Stations of Cross (11) \$ 15 each
- ☐ Sanctuary chairs (3) \$ 25 each
- ☐ Holy water basin \$ 25
- ☐ Altar \$500
- ☐ OTHER ITEMS, MISCELLANEA \$ 5 each

Name

Address

State

City Zone

Mail your donation for designated item to:
Father Provincial, Divine Word Missionaries,
Bay Saint Louis, Mississippi

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

TRIDUUM OF MASSES—five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES (requested customarily for but a single departed soul)—fifty dollars.

..... cut on this line

Dear Father: I am sending the following Mass requests to you. I understand that dates for these cannot be easily arranged.

Kind of Mass?

How many?

For what intention?

Offering?

Send Mass intentions (with your name and address) to:

FATHER PROVINCIAL
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI

MISSION GIFT AGREEMENT (ANNUITY)

A good investment. It assures good income for life. And by arrangement it helps the mission cause of Divine Word Missionaries. Investigate now!

It is a safe, sensible solution on how to invest for your future and yet help your Church now.

Write for information about our Mission Gift Agreement (Annuity), a plan by which you can give financial help to our missions and yet receive regular financial returns.

Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

CUT ON LINE

Dear Father Provincial: I have \$_____ at my disposal that I could put into your Mission Gift Agreement. I am _____ years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name _____

Address _____

City _____ Zone _____ State _____

(All information is kept confidential.)

DIVINE WORD Messenger



MISSION MASS LEAGUE



FOR THE LIVING AND THE DEAD

Eternal rest grant to them, O Lord!

A highly recommended way to help your dear ones, living and dead, is by **ENROLLING** them in our **MISSION MASS LEAGUE**. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communion, prayers, and good works of our missionary Brothers and aspirants.

Three Popes have approved our **MISSION MASS LEAGUE**. A colorful certificate is sent with each Perpetual Membership.

Year Membership \$1.00; Perpetual Membership \$10.00; Perpetual Family Membership \$25.00.

Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi 39520.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

(Act of October 23, 1962; Section 4369, Title 39, United States Code)

1. DATE OF FILING: September 19, 1963
2. TITLE OF PUBLICATION: DIVINE WORD MESSENGER
3. FREQUENCY OF ISSUE: Bi-monthly, 6 times annually
4. LOCATION OF KNOWN OFFICE OF PUBLICATION: 201 Ruella Avenue, Bay St. Louis, Mississippi 39520
5. LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS: 201 Ruella Avenue, Bay St. Louis, Mississippi 39520
6. NAMES AND ADDRESSES OF PUBLISHER, EDITOR AND MANAGING EDITOR:
Publisher: SOCIETY OF THE DIVINE WORD, INC. (non-profit), Bay St. Louis, Mississippi 39520
Editor: Reverend Charles D. Burns, S.V.D.
Managing Editor: Reverend Anthony May, S.V.D.
7. OWNER: Society of the Divine Word, Inc. (non-profit), Bay St. Louis, Mississippi
8. KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING, OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES:
None

9. Not applicable

10. THIS ITEM MUST BE COMPLETED FOR ALL PUBLICATIONS EXCEPT THOSE WHICH DO NOT CARRY ADVERTISING OTHER THAN THE PUBLISHER'S OWN AND WHICH ARE NAMED IN SECTION 132-231, 132-232 and 132-233, POSTAL MANUAL:

AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS, 80,000

SINGLE ISSUE NEAREST TO FILING DATE 75,300

PAID CIRCULATION, 60,000

FREE DISTRIBUTION BY MAIL, CARRIER DELIVERY, OR BY OTHER MEANS, 5,300

TOTAL NO. OF COPIES DISTRIBUTED, 75,300

I certify that the statements made by me above are correct and complete

Reverend Robert C. Hunter
President of the Corporation

CUT ON LINE

Dear Father Provincial: In your **MISSION MASS LEAGUE** will you please enroll:
(Write L after each name for Living, D for Deceased)

FOR ONE YEAR

PERPETUALLY

Offering given by:

Send certificate to:

DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI
(Formerly, St. Augustine's Catholic Messenger)

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

PHOTO CREDITS: Rev. Charles Burns, S.V.D.—cover, 198, 206, 210; Rev. Hubert Singleton, S.V.D.—209, 220 (congregation), 221 (all); Rev. Reynold Schnyder, S.V.D.—216 (all); Rev. Wilbert White, S.V.D., 197, 217; Rev. Peter Bell, S.V.D.—208 (top); Peggy Siegmund—201 (all); 208 (bottom); Rev. Henry Hesselfeld, S.V.D.—205; Religious News Service—215; Contributed—all others.

Second class postage paid at Bay Saint Louis, Miss., and at an additional mailing office in Lowell, Mass. **DIVINE WORD MESSENGER** is published bi-monthly by Society of the Divine Word, Province of St. Augustine, Bay Saint Louis, Miss. 39520. Subscription rates: 1 yr.—\$2; 2 yrs.—\$4; 3 yrs.—\$5; 4 yrs.—\$7; 5 yrs.—\$8.

Printed by Sullivan Brothers, Lowell, Mass.

SEND FORMS 3579 TO: DIVINE WORD MESSENGER,
BAY SAINT LOUIS, MISSISSIPPI 39520



EDITOR:

Charles D. Burns, S.V.D.

MANAGING EDITOR:

Anthony May, S.V.D.

CONTRIBUTORS:

Carlos A. Lewis, S.V.D.
Hubert Singleton, S.V.D.

PHOTOGRAPHERS:

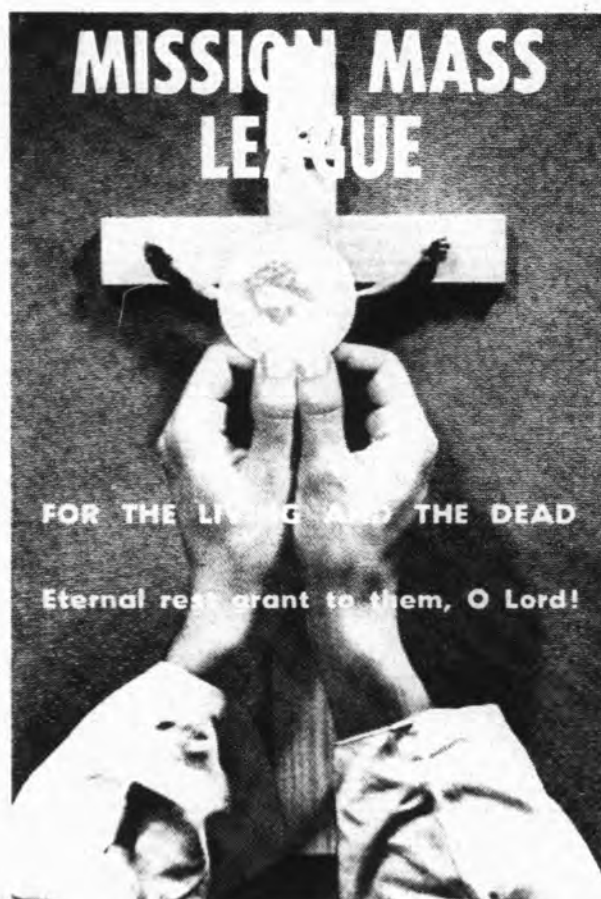
Wilbert White, S.V.D.
Hubert Singleton, S.V.D.
Charles D. Burns, S.V.D.

Subscription Rate: 1 yr. — \$2;
2 yrs. — \$4; 3 yrs. — \$5; other
rates, see below.

Address all correspondence
simply: Divine Word Messenger,
Bay Saint Louis, Mississippi
39520.

Change of Address? Mail us
promptly your OLD address
(exactly as printed on mailing
label of your Messenger) and
your NEW address (with your
zip code number). Allow the
usual 5 weeks for change-over.

The cover: Mr. and Mrs. John
Posey of Washington, D.C., lay
leaders in Washington, D.C.



A highly recommended way to help your dear ones, living and dead, is by **ENROLLING** them in our **MISSION MASS LEAGUE**. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communion, prayers, and good works of our missionary Brothers and aspirants.

Three Popes have approved our **MISSION MASS LEAGUE**. A colorful certificate is sent with each Perpetual Membership.

Year Membership \$1.00; Perpetual Membership \$10.00; Perpetual Family Membership \$25.00.

Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi 39520.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

(Act of October 23, 1962; Section 4369, Title 39, United States Code)

1. DATE OF FILING: September 19, 1963
2. TITLE OF PUBLICATION: DIVINE WORD MESSENGER
3. FREQUENCY OF ISSUE: Bi-monthly, 6 times annually
4. LOCATION OF KNOWN OFFICE OF PUBLICATION: 201 Ruella Avenue, Bay St. Louis, Mississippi 39520
5. LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS: 201 Ruella Avenue, Bay St. Louis, Mississippi 39520
6. NAMES AND ADDRESSES OF PUBLISHER, EDITOR AND MANAGING EDITOR:
Publisher: SOCIETY OF THE DIVINE WORD, INC. (non-profit), Bay St. Louis, Mississippi 39520
Editor: Reverend Charles D. Burns, S.V.D.
Managing Editor: Reverend Anthony May, S.V.D.
7. OWNER: Society of the Divine Word, Inc. (non-profit), Bay St. Louis, Mississippi
8. KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING, OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES:
None
9. Not applicable
10. THIS ITEM MUST BE COMPLETED FOR ALL PUBLICATIONS EXCEPT THOSE WHICH DO NOT CARRY ADVERTISING OTHER THAN THE PUBLISHER'S OWN AND WHICH ARE NAMED IN SECTION 132-231, 132-232 and 132-233, POSTAL MANUAL:
AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS, 80,000
SINGLE ISSUE NEAREST TO FILING DATE 75,300
PAID CIRCULATION, 60,000
FREE DISTRIBUTION BY MAIL, CARRIER DELIVERY, OR BY OTHER MEANS, 5,300
TOTAL NO. OF COPIES DISTRIBUTED, 75,300

I certify that the statements made by me above are correct and complete

Reverend Robert C. Hunter
President of the Corporation

CUT ON LINE

Dear Father Provincial: In your **MISSION MASS LEAGUE** will you please enroll:
(Write L after each name for Living, D for Deceased)

FOR ONE YEAR

PERPETUALLY

Offering given by:

Send certificate to:

DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI
(Formerly, St. Augustine's Catholic Messenger)

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

PHOTO CREDITS: Rev. Charles Burns, S.V.D.—cover, 198, 206, 210; Rev. Hubert Singleton, S.V.D.—209, 220 (congregation), 221 (all); Rev. Reynold Schnyder, S.V.D.—216 (all); Rev. Wilbert White, S.V.D., 197, 217; Rev. Peter Bell, S.V.D.—208 (top); Peggy Siegmund—201 (all); 208 (bottom); Rev. Henry Hesselgeld, S.V.D.—205; Religious News Service—215; Contributed—all others.

Second class postage paid at Bay Saint Louis, Miss., and at an additional mailing office in Lowell, Mass. DIVINE WORD MESSENGER is published bi-monthly by Society of the Divine Word, Province of St. Augustine, Bay Saint Louis, Miss. 39520. Subscription rates: 1 yr.—\$2; 2 yrs.—\$4; 3 yrs.—\$5; 4 yrs.—\$7; 5 yrs.—8.

Printed by Sullivan Brothers, Lowell, Mass.

SEND FORMS 3579 TO: DIVINE WORD MESSENGER,
BAY SAINT LOUIS, MISSISSIPPI 39520



EDITOR:

Charles D. Burns, S.V.D.

MANAGING EDITOR:

Anthony May, S.V.D.

CONTRIBUTORS:

Carlos A. Lewis, S.V.D.
Hubert Singleton, S.V.D.

PHOTOGRAPHERS:

Wilbert White, S.V.D.
Hubert Singleton, S.V.D.
Charles D. Burns, S.V.D.

Subscription Rate: 1 yr. — \$2;
2 yrs. — \$4; 3 yrs. — \$5; other
rates, see below.

Address all correspondence
simply: Divine Word Messenger,
Bay Saint Louis, Mississippi
39520.

Change of Address? Mail us
promptly your OLD address
(exactly as printed on mailing
label of your Messenger) and
your NEW address (with your
zip code number). Allow the
usual 5 weeks for change-over.

The cover: Mr. and Mrs. John
Posey of Washington, D.C., lay
leaders in Washington, D.C.

•
•
•
The
Message
from
Divine
Word
Missionaries

"SOUTHERN ISSUES

and

IVORY TOWERS"

The south central regional Catholic press association met in Lafayette, Louisiana October 10 and 11. Of particular interest to me was the general session under the topic, "Southern Issues and Ivory Towers." It was noted that "during the long hot summer of 1963, many so-called 'southern' issues have become national ones." Some of the issues mentioned were desegregation and integration problems, repeal of the poll tax, adequate housing, voting assimilation of minority groups, school bus service for parochial school children, high school drop-outs, teen-agers' drinking, federal aid, migrants. In summary, the editors agreed that Catholic principles must be upheld, although there might not be general agreement on ways of solving these problems. The editors gave me the hope that each intends to give his Catholic readers more explicit application of the teachings of Christ on justice and charity to the difficult problems that confront our conscience today. Many Catholics are looking for leadership from the Catholic press and the pulpit. Mathew Ahmann, executive director of the 57 Catholic Interracial Councils, has pointed out the need for Catholic participation in six major areas: Catholic witness in the South and clerical leadership in the North, the use of Church funds for civil rights campaigns and more enthusiastic support of civil rights legislation, greater clerical trust in Negro religious leaders and more interracial co-operation in the field of race relations.

Rarely have I read a letter to an editor so hopeful of clerical leadership as that of Bernard Doering of Helena, Alabama to Rt. Rev. Msgr. Francis J. Wade, Litt. D., editor of *The Catholic Week*, official publication of the Diocese of Mobile-Birmingham. The letter appeared in the October 18 edition of the paper. In part Bernard Doering reasons: "It seems to me that we Catholics can no longer justify our silence and reticence with the specious excuse of prudence. Prudence has nothing to do with hesitation. Prudence, if I understand it correctly, is the virtue that leads a man to make a choice after a judicious consideration of all aspects of a problem, and then with courage and determination to act upon that choice with unselfish acceptance of the consequences. We have already made our choice by being Catholics; the position of the Church of our choosing the struggle for their rights and the redress of their grievances, it in *Pacem in Terris*, the declarations of the American Bishops, the pastoral letters of individual prelates like Cardinal Ritter and Archbishop Toolen, and from the writings of innumerable editors in the Diocesan Catholic weeklies. The exercise of Prudence in the present crisis leaves us no alternative but to act. The time for hesitation has passed."

Later on, Bernard Doering adds: "The religious atmosphere of the whole Freedom Movement is unmistakable, and if we Catholics let the times pass us by and fail to act with our Negro brothers in the struggle for their rights and the redress of their grievances, it will be to the irreparable loss of numberless souls to the Church. We can no longer be content with doing things *for* the Negro. He is no longer the same. And he can with justification address to us the words of Christ: 'He who is not with me is against me.'"

There are many Bernard Doerings throughout our Catholic communities North and South. Without question they need the encouragement and direction of the clergy in their quest "to do something." Given enough clerical backing some Catholic laymen would through Catholic Action repeat in effect an incident that happened in one of our southern cities. Remember how the vanguard of the civil rights leaders charged to catch up with their followers who were keyed to action. "Wait for us," the vanguard exclaimed, "we are your leaders."

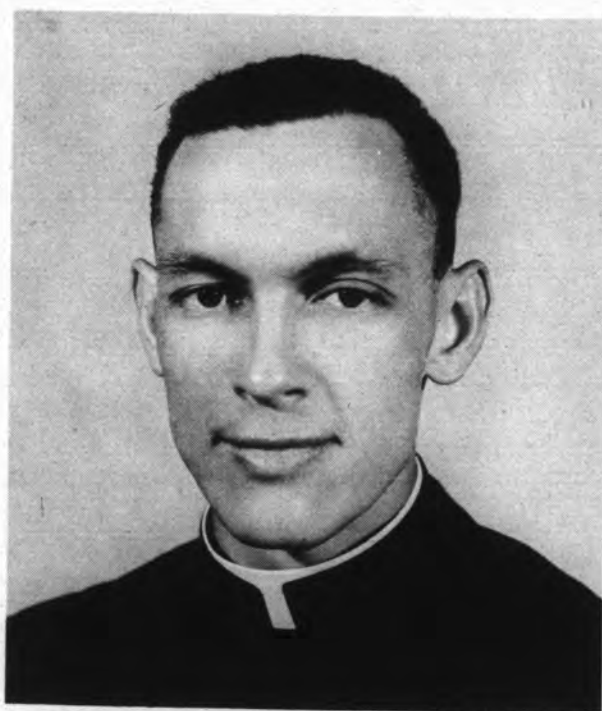
WE GIVE THANKS

Father Hubert Singleton, S.V.D., editor of the *Divine Word Messenger* since January, 1959, has begun a new teaching assignment at Verbum Dei High in Southeast Los Angeles. The high school is conducted by the Divine Word Missionaries. Personal correspondence to Father Singleton should be mailed to: 3 St. James Park, Los Angeles, California.



Father Hubert Singleton, S.V.D.
New assignment.

Few are able to evaluate the efforts of a past editor better than his successor. The present editor's esteem for Father Hubert Singleton's past contributions to the *Divine Word Messenger* will continue to grow from edition to edition. The best way anyone could thank a missionary-editor, however, would be to contribute to the apostolate of the Church with what-



Father Charles Burns, S.V.D.
Present editor.

ever means and personal endowments God has given to the individual. But what direction the *Divine Word Messenger* now? This publication still has a shared task of heralding one apostolate of the entire Church. The apostolate to the American Negro is far from being wrapped up, covered, an accomplished fact. How to involve the reader personally in the Negro Apostolate, "Catholic America's number one Responsibility," is still the *Divine Word Messenger's* challenge. No one, two or three missionary groups bear the responsibility for this apostolate. It belongs to every member of the American Church. However successful future positive approaches to increased personal involvement, the Divine Word Missionaries express thanks to the hard core of faithful *Messenger* readers who have committed themselves. No mission society could function effectively without your spiritual, moral and financial support.

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss. 197

"SOUTHERN ISSUES

and

IVORY TOWERS"

The south central regional Catholic press association met in Lafayette, Louisiana October 10 and 11. Of particular interest to me was the general session under the topic, "Southern Issues and Ivory Towers." It was noted that "during the long hot summer of 1963, many so-called 'southern' issues have become national ones." Some of the issues mentioned were desegregation and integration problems, repeal of the poll tax, adequate housing, voting assimilation of minority groups, school bus service for parochial school children, high school drop-outs, teen-agers' drinking, federal aid, migrants. In summary, the editors agreed that Catholic principles must be upheld, although there might not be general agreement on ways of solving these problems. The editors gave me the hope that each intends to give his Catholic readers more explicit application of the teachings of Christ on justice and charity to the difficult problems that confront our conscience today. Many Catholics are looking for leadership from the Catholic press and the pulpit. Mathew Ahmann, executive director of the 57 Catholic Interracial Councils, has pointed out the need for Catholic participation in six major areas: Catholic witness in the South and clerical leadership in the North, the use of Church funds for civil rights campaigns and more enthusiastic support of civil rights legislation, greater clerical trust in Negro religious leaders and more interracial co-operation in the field of race relations.

Rarely have I read a letter to an editor so hopeful of clerical leadership as that of Bernard Doering of Helena, Alabama to Rt. Rev. Msgr. Francis J. Wade, Litt. D., editor of *The Catholic Week*, official publication of the Diocese of Mobile-Birmingham. The letter appeared in the October 18 edition of the paper. In part Bernard Doering reasons: "It seems to me that we Catholics can no longer justify our silence and reticence with the specious excuse of prudence. Prudence has nothing to do with hesitation. Prudence, if I understand it correctly, is the virtue that leads a man to make a choice after a judicious consideration of all aspects of a problem, and then with courage and determination to act upon that choice with unselfish acceptance of the consequences. We have already made our choice by being Catholics: the position of the Church of our choosing the struggle for their rights and the redress of their grievances, it in *Pacem in Terris*, the declarations of the American Bishops, the pastoral letters of individual prelates like Cardinal Ritter and Archbishop Toolen, and from the writings of innumerable editors in the Diocesan Catholic weeklies. The exercise of Prudence in the present crisis leaves us no alternative but to act. The time for hesitation has passed."

Later on, Bernard Doering adds: "The religious atmosphere of the whole Freedom Movement is unmistakable, and if we Catholics let the times pass us by and fail to act with our Negro brothers in the struggle for their rights and the redress of their grievances, it will be to the irreparable loss of numberless souls to the Church. We can no longer be content with doing things *for* the Negro. He is no longer the same. And he can with justification address to us the words of Christ: 'He who is not with me is against me.'"

There are many Bernard Doerings throughout our Catholic communities North and South. Without question they need the encouragement and direction of the clergy in their quest "to do something." Given enough clerical backing some Catholic laymen would through Catholic Action repeat in effect an incident that happened in one of our southern cities. Remember how the vanguard of the civil rights leaders charged to catch up with their followers who were keyed to action. "Wait for us," the vanguard exclaimed, "we are your leaders."

•
•
•
The

Messenger

from

Divine

Word

Missionaries

WE GIVE THANKS

Father Hubert Singleton, S.V.D., editor of the *Divine Word Messenger* since January, 1959, has begun a new teaching assignment at Verbum Dei High in Southeast Los Angeles. The high school is conducted by the Divine Word Missionaries. Personal correspondence to Father Singleton should be mailed to: 3 St. James Park, Los Angeles, California.



Father Hubert Singleton, S.V.D.
New assignment.

Few are able to evaluate the efforts of a past editor better than his successor. The present editor's esteem for Father Hubert Singleton's past contributions to the *Divine Word Messenger* will continue to grow from edition to edition. The best way anyone could thank a missionary-editor, however, would be to contribute to the apostolate of the Church with what-



Father Charles Burns, S.V.D.
Present editor.

ever means and personal endowments God has given to the individual. But what direction the *Divine Word Messenger* now? This publication still has a shared task of heralding one apostolate of the entire Church. The apostolate to the American Negro is far from being wrapped up, covered, an accomplished fact. How to involve the reader personally in the Negro Apostolate, "Catholic America's number one Responsibility," is still the *Divine Word Messenger's* challenge. No one, two or three missionary groups bear the responsibility for this apostolate. It belongs to every member of the American Church. However successful future positive approaches to increased personal involvement, the Divine Word Missionaries express thanks to the hard core of faithful *Messenger* readers who have committed themselves. No mission society could function effectively without your spiritual, moral and financial support.

LAY LEADERSHIP

by C. BURNS, S.V.D.

The television report, "The Negro in Washington," noted that when the expanding federal government integrated its personnel, word flashed through the South and Negroes flocked to Washington. The city strained at its seams in an effort to accommodate the Negroes. Washington today suffers from all the problems that new business creates in addition to suffering from its unique problems. Washington is governed by transients, not by its own citizens. It is the only large city with a Negro majority, fifty-seven per cent of its citizens. These circumstances publicized exacerbate all the chronic stresses which effect the racially mixed city. The following article presents a Catholic Negro couple who are gamely alleviating some of the stress through the medium of intelligent discussion with white couples on the occasion of a home visit with the Negro couple.

Lt. Colonel John W. Posey is an active reservist. He was born in Westmoreland County, Virginia. John came to Washington at the age of twelve. He has been married to his high school sweetheart, Theresa, for twenty-two years. Theresa Posey is the Principal of the Maury Elementary School in Washington; John is Principal of the Phelps Vocational High School. The Poseys have one son, John, Jr., a novice in the Capuchin order. Their daughter, Rita, age eight, attends St. Gabriel's School in Washington.

John is a product of the D.C. Public Schools. He holds a B.S. degree from Minor Teachers College, and a M.A. degree from New York University. John was caught in the first draft of the District of Columbia. He had the opportunity to attend Officers Candidate School. From the rank of private he advanced to his present rank of lieutenant colonel. Theresa is a native of Washington. Also a product of the D.C. Public Schools, she holds a B.S. degree from Minor Teachers College, D.C., and a M.A. degree from The Catholic University of America. She



has done further graduate work at New York University and Lincoln University in Missouri. The Poseys are now members of St. Gabriel's Parish in Washington.

The church and professional affiliations of the Poseys are manifold. Their civic interests are broad. At this time two activities are the chief concern of the Poseys. They are pre-cana panelists for the Family Life Movement of the Archdiocese of Washington. Moreover, they participate in various seminars of the Family Life Movement. Mary Houston, the director of St. Paul's and Augustine's parish center in Washington, engages the Poseys in the Friendship Home Visit Program. The program was launched in Chicago about 1955. As originally conceived in Chicago the movement introduced wealthy white youngsters to apostolic work in deprived Negro neighborhoods. Staff members soon realized, however, that the white youth were getting a one-sided impression of the Negro community. There followed a move to expose the white youth to better Negro communities. Today the movement with amplification has extended to the states of Indiana, West Virginia, Wisconsin and Washington, D.C.

IP IN WASHINGTON, D.C.

The program's aim is the education of whites with regard to the Negro. It is the Poseys' conviction that Negroes must afford this education or lose an excellent means to promote better interracial relations. The home visit program is so conceived that white couples are invited to the homes of Negro couples. Initially the idea is stressed that the white couple has come to learn about the Negro. Grass root problems are discussed, and any misconceptions are aired. Only one visit is suggested. No social togetherness is intended, but rather does the visit offer the white couple a chance to discuss with Negroes problems that a Negro is best suited to answer. Reciprocal visits, in some cases, do come about as a result of the education. One white couple has at times encouraged another to take part in the program. The educational value of the program has been high for both races. Negro participants have discovered that not all whites entertain hostilities toward Negroes. Moreover, many misgivings are due to a lack of basic information.

At Univ. of Maryland Betty Nelson fosters the home visitation program with a different twist. The work is gratifying. College youth here are eager to learn, eager to correct preconceived ideas, eager to do something constructive in the area of interracial relations. The Newman Club on campus is the center of the program. Interested Negro students from D.C. Teachers College and Howard University congregate at the Newman Center at the invitation of white students. Basic problems confronting both races in relation to one another are thrashed out in intelligent conversation. Mutual understanding and appreciation are gained by this dialogue.

From its inception the program was open to all faiths. Archbishop O'Boyle has stepped up this aspect of the program. The positive impact on non-Catholics has been forceful. Nine experienced host couples are now engaged in the home visit program in

Washington. Two or three receptions are held each week by one of these couples. The question often arises, "Why bring white couples into Negro homes?" The Poseys maintain that a single visit dispels many erroneous beliefs that some whites have with regard to the Negroes standard of living. They cite the example of a guest who simply sat silently for the most part throughout the course of an evening. The next day, however, the Poseys received a long letter from their guest citing his utter amazement. He had accepted the invitation to visit merely out of charity. He thought that he would be coming into an environment of abject poverty. Instead, the comfortable home he was ushered into shocked him. This particular guest was "amazed to discover that the Poseys were normal people."

Following President Kennedy's favorable comment on the Friendship Home Visit Program in Knoxville, Tennessee, the Chicago organizers informed the President that a similar program was underway in his own back yard. In short order, the Poseys relate, they were contacted. Television men came out to cover a home visit. The TV coverage lasted a half hour but so impressed was the production
(Continued on Page 204)



Mrs. Theresa Posey

LAY LEADERSHIP

by C. BURNS, S.V.D.

The television report, "The Negro in Washington," noted that when the expanding federal government integrated its personnel, word flashed through the South and Negroes flocked to Washington. The city strained at its seams in an effort to accommodate the Negroes. Washington today suffers from all the problems that new business creates in addition to suffering from its unique problems. Washington is governed by transients, not by its own citizens. It is the only large city with a Negro majority, fifty-seven per cent of its citizens. These circumstances publicized exacerbate all the chronic stresses which effect the racially mixed city. The following article presents a Catholic Negro couple who are gamely alleviating some of the stress through the medium of intelligent discussion with white couples on the occasion of a home visit with the Negro couple.

Lt. Colonel John W. Posey is an active reservist. He was born in Westmoreland County, Virginia. John came to Washington at the age of twelve. He has been married to his high school sweetheart, Theresa, for twenty-two years. Theresa Posey is the Principal of the Maury Elementary School in Washington; John is Principal of the Phelps Vocational High School. The Poseys have one son, John, Jr., a novice in the Capuchin order. Their daughter, Rita, age eight, attends St. Gabriel's School in Washington.

John is a product of the D.C. Public Schools. He holds a B.S. degree from Minor Teachers College, and a M.A. degree from New York University. John was caught in the first draft of the District of Columbia. He had the opportunity to attend Officers Candidate School. From the rank of private he advanced to his present rank of lieutenant colonel. Theresa is a native of Washington. Also a product of the D.C. Public Schools, she holds a B.S. degree from Minor Teachers College, D.C., and a M.A. degree from The Catholic University of America. She



Lt. Colonel John W. Posey

has done further graduate work at New York University and Lincoln University in Missouri. The Poseys are now members of St. Gabriel's Parish in Washington.

The church and professional affiliations of the Poseys are manifold. Their civic interests are broad. At this time two activities are the chief concern of the Poseys. They are pre-cana panelists for the Family Life Movement of the Archdiocese of Washington. Moreover, they participate in various seminars of the Family Life Movement. Mary Houston, the director of St. Paul's and Augustine's parish center in Washington, engages the Poseys in the Friendship Home Visit Program. The program was launched in Chicago about 1955. As originally conceived in Chicago the movement introduced wealthy white youngsters to apostolic work in deprived Negro neighborhoods. Staff members soon realized, however, that the white youth were getting a one-sided impression of the Negro community. There followed a move to expose the white youth to better Negro communities. Today the movement with amplification has extended to the states of Indiana, West Virginia, Wisconsin and Washington, D.C.

IP IN WASHINGTON, D.C.

The program's aim is the education of whites with regard to the Negro. It is the Poseys' conviction that Negroes must afford this education or lose an excellent means to promote better interracial relations. The home visit program is so conceived that white couples are invited to the homes of Negro couples. Initially the idea is stressed that the white couple has come to learn about the Negro. Grass root problems are discussed, and any misconceptions are aired. Only one visit is suggested. No social togetherness is intended, but rather does the visit offer the white couple a chance to discuss with Negroes problems that a Negro is best suited to answer. Reciprocal visits, in some cases, do come about as a result of the education. One white couple has at times encouraged another to take part in the program. The educational value of the program has been high for both races. Negro participants have discovered that not all whites entertain hostilities toward Negroes. Moreover, many misgivings are due to a lack of basic information.

At Univ. of Maryland Betty Nelson fosters the home visitation program with a different twist. The work is gratifying. College youth here are eager to learn, eager to correct preconceived ideas, eager to do something constructive in the area of interracial relations. The Newman Club on campus is the center of the program. Interested Negro students from D.C. Teachers College and Howard University congregate at the Newman Center at the invitation of white students. Basic problems confronting both races in relation to one another are thrashed out in intelligent conversation. Mutual understanding and appreciation are gained by this dialogue.

From its inception the program was open to all faiths. Archbishop O'Boyle has stepped up this aspect of the program. The positive impact on non-Catholics has been forceful. Nine experienced host couples are now engaged in the home visit program in

Washington. Two or three receptions are held each week by one of these couples. The question often arises, "Why bring white couples into Negro homes?" The Poseys maintain that a single visit dispels many erroneous beliefs that some whites have with regard to the Negroes' standard of living. They cite the example of a guest who simply sat silently for the most part throughout the course of an evening. The next day, however, the Poseys received a long letter from their guest citing his utter amazement. He had accepted the invitation to visit merely out of charity. He thought that he would be coming into an environment of abject poverty. Instead, the comfortable home he was ushered into shocked him. This particular guest was "amazed to discover that the Poseys were normal people."

Following President Kennedy's favorable comment on the Friendship Home Visit Program in Knoxville, Tennessee, the Chicago organizers informed the President that a similar program was underway in his own back yard. In short order, the Poseys relate, they were contacted. Television men came out to cover a home visit. The TV coverage lasted a half hour but so impressed was the production

(Continued on Page 204)



Mrs. Theresa Posey



The first building at Holy Rosary—
a sturdy beginning.

by PEGGY SIEGMUND

(Ed's note: Miss Siegmund is a member of *The Grail*. She has a weekly column in the *Southwest Louisiana Register*.)

For the past 50 years, Holy Rosary Institute has stood as a symbol of learning and leadership in the South. From its open door has come religious, teachers, businessmen and community leaders. Since its beginning, every General Superior of the Sisters of the Holy Family has first come to Holy Rosary either as a student or teacher.

And what makes Holy Rosary outstanding as it celebrates its golden jubilee this month? Perhaps the answer lies in the people who founded, directed and guided this high school for half a century; or the Holy Family Sisters and lay teachers who taught the thousands of students who attended the school; or the parents and students themselves who cared enough about a Catholic education to send their children to Lafayette, Louisiana to enable them to receive a Christian training. Or perhaps it's the combined zeal of all these people who have sacrificed their time, energy and money to bring the opportunity for a Catholic education to Negroes in the South.

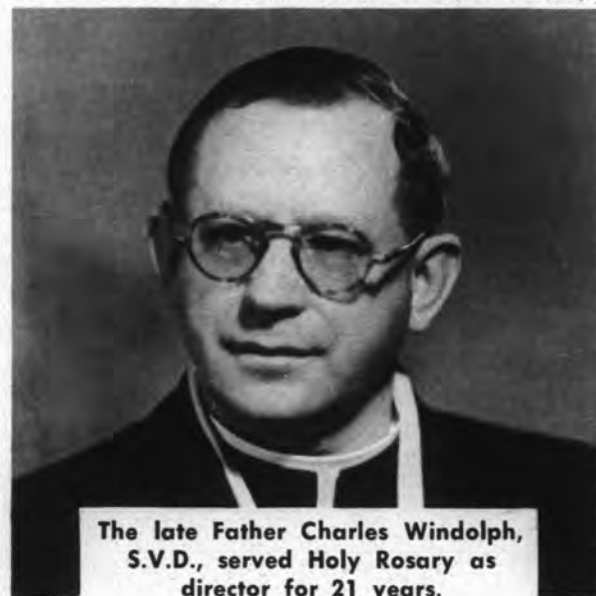
Directed by Father William Oliver, S.V.D., Holy Rosary Institute has a present enrollment of 470 students, boys and girls. From Florida, to California, to Washington, D.C., the enrollment includes students from 11 different states. Divine Word Fathers and Brothers staff the school with the Holy Family Sisters and lay teachers.

But the germ of Holy Rosary goes back to the missionary zeal of Monsignor Philip Keller. Born in Rhenish, Bavaria, he came to the United States in 1884 and finished his studies for

the priesthood. Having dedicated his lifework to Negroes in the South, Monsignor Keller went to the diocese of Galveston where, in 1898, he built a boarding school for industrial education in Galveston. This was his first Holy Rosary school.

Convinced of the need of education for the Southern Negro, Monsignor Keller began plans for a permanent high school in the very Catholic-populated area of Lafayette, Louisiana. He bought 84 acres of land on the Breaux Bridge Highway and erected his second Holy Rosary Institute in 1913, which was dedicated by the late Archbishop Blenk.

The fire of Monsignor Keller's enthusiasm caught up Holy Rosary in these early years and sealed its success in his great charity. In order to visit families in outlying areas, Monsignor Keller was often seen traveling by rail, on gigs, horseback, old style farm wagons, and spending several whole nights on open decks of sailboats. Through his zeal, Holy Rosary,



The late Father Charles Windolph, S.V.D., served Holy Rosary as director for 21 years.

then a boarding school for girls, prospered and grew.

In 1929, Father H. J. Patzelt, S.V.D., Ph.D., took over the position of director. Father Patzelt guided Holy Rosary for over a decade until 1941 when Father Charles H. Windolph, S.V.D., became its third director.

Under Father Windolph, Holy Rosary expanded with most of the present buildings being erected under his supervision.

One of Monsignor Keller's early dreams of beginning a boarding school for boys came true when, in 1947, Holy Rosary accepted boys as well as girls as resident students and also served the surrounding Lafayette area's day students. It was at this time that the Divine Word Brothers began teaching

at Holy Rosary to care for the boys at the school, including Brother Stillfried, who is the current dean of men there.

Father Windolph remained director until his death in 1962 when his assistant, Father Oliver, took over as Rosary's fourth director. Father Oliver has a master's degree in social science and is encouraging Holy Rosary's continued expansion. Sister M. Francis Regis, S.S.F., is the present principal. Acting assistant priest is Father Malcolm O'Leary, S.V.D. Mr. Anthony Hartigan is a resident teacher. Other Divine Word Missionaries assigned to Holy Rosary in the past include Fr. William Adams, Fr. Joseph Francis and Fr. Maxine Williams.

(Continued on Page 208)



Holy Rosary Celebrates Jubilee ...



The first building at Holy Rosary
a sturdy beginning.

by PEGGY SIEGMUND

(Ed's note: Miss Siegmund is a member of The Grail. She has a weekly column in the Southwest Louisiana Register.)

For the past 50 years, Holy Rosary Institute has stood as a symbol of learning and leadership in the South. From its open door has come religious, teachers, businessmen and community leaders. Since its beginning, every General Superior of the Sisters of the Holy Family has first come to Holy Rosary either as a student or teacher.

And what makes Holy Rosary outstanding as it celebrates its golden jubilee this month? Perhaps the answer lies in the people who founded, directed and guided this high school for half a century; or the Holy Family Sisters and lay teachers who taught the thousands of students who attended the school; or the parents and students themselves who cared enough about a Catholic education to send their children to Lafayette, Louisiana to enable them to receive a Christian training. Or perhaps it's the combined zeal of all these people who have sacrificed their time, energy and money to bring the opportunity for a Catholic education to Negroes in the South.

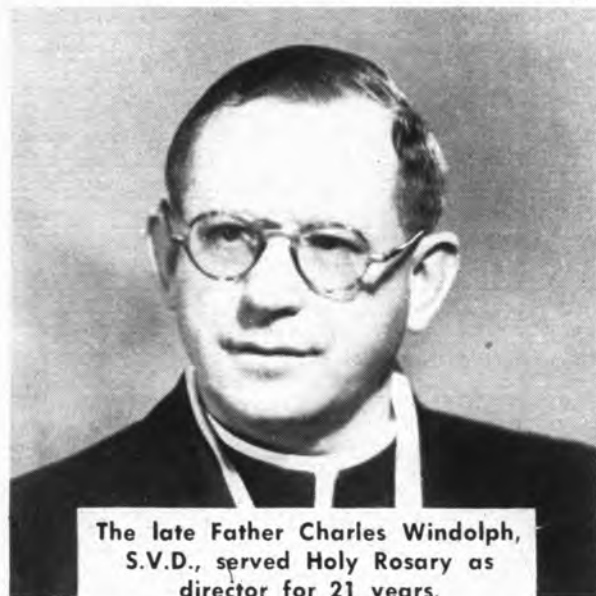
Directed by Father William Oliver, S.V.D., Holy Rosary Institute has a present enrollment of 470 students, boys and girls. From Florida, to California, to Washington, D.C., the enrollment includes students from 11 different states. Divine Word Fathers and Brothers staff the school with the Holy Family Sisters and lay teachers.

But the germ of Holy Rosary goes back to the missionary zeal of Monsignor Philip Keller. Born in Rhenish, Bavaria, he came to the United States in 1884 and finished his studies for

the priesthood. Having dedicated his lifework to Negroes in the South, Monsignor Keller went to the diocese of Galveston where, in 1898, he built a boarding school for industrial education in Galveston. This was his first Holy Rosary school.

Convinced of the need of education for the Southern Negro, Monsignor Keller began plans for a permanent high school in the very Catholic-populated area of Lafayette, Louisiana. He bought 84 acres of land on the Breaux Bridge Highway and erected his second Holy Rosary Institute in 1913, which was dedicated by the late Archbishop Blenk.

The fire of Monsignor Keller's enthusiasm caught up Holy Rosary in these early years and sealed its success in his great charity. In order to visit families in outlying areas, Monsignor Keller was often seen traveling by rail, on gigs, horseback, old style farm wagons, and spending several whole nights on open decks of sailboats. Through his zeal, Holy Rosary,



The late Father Charles Windolph, S.V.D., served Holy Rosary as director for 21 years.

OPEN DOOR TO LEARNING FOR HALF-CENTURY

then a boarding school for girls, prospered and grew.

In 1929, Father H. J. Patzelt, S.V.D., Ph.D., took over the position of director. Father Patzelt guided Holy Rosary for over a decade until 1941 when Father Charles H. Windolph, S.V.D., became its third director.

Under Father Windolph, Holy Rosary expanded with most of the present buildings being erected under his supervision.

One of Monsignor Keller's early dreams of beginning a boarding school for boys came true when, in 1947, Holy Rosary accepted boys as well as girls as resident students and also served the surrounding Lafayette area's day students. It was at this time that the Divine Word Brothers began teaching

at Holy Rosary to care for the boys at the school, including Brother Stillfried, who is the current dean of men there.

Father Windolph remained director until his death in 1962 when his assistant, Father Oliver, took over as Rosary's fourth director. Father Oliver has a master's degree in social science and is encouraging Holy Rosary's continued expansion. Sister M. Francis Regis, S.S.F., is the present principal. Acting assistant priest is Father Malcolm O'Leary, S.V.D. Mr. Anthony Hartigan is a resident teacher. Other Divine Word Missionaries assigned to Holy Rosary in the past include Fr. William Adams, Fr. Joseph Francis and Fr. Maxine Williams.

(Continued on Page 208)



Father William Oliver, director, always has an open door to talk with students and discuss their problems.



Sister M. Francis Regis, principal, chats with students after class.



Lay teacher Marjorie Toups, Grail member, gives basic instructions in sewing during a home economics class.

REPLY

FROM

MARTIN

LUTHER

KING, JR.

(Continued from Last Issue)

You express a great deal of anxiety over our willingness to break laws. This is certainly a legitimate concern. Since we so diligently urge people to obey the Supreme Court's decision of 1954 outlawing segregation in the public schools, it is rather strange and paradoxical to find us consciously breaking laws. One may well ask, "How can you advocate breaking some laws and obeying others?" The answer is found in the fact that there are two types of laws: There are *just* laws and there are *unjust* laws. I would be the first to advocate obeying just laws. One has not only a legal but moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws. I would agree with Saint Augustine that "An unjust law is no law at all."

Now what is the difference between the two? How does one determine when a law is just or unjust? A just law is a man-made code that squares with the moral law or the law of God. An unjust law is a code that is out of harmony with the moral law. To put it in the terms of Saint Thomas Aquinas, an unjust law is a human law that is not rooted in eternal and natural law. Any law that uplifts human personality is just. Any law that degrades human personality is unjust. All segregation statutes are unjust because segregation distorts the soul and damages the personality. It gives the segregator a false sense of superiority and the segregated a false sense of inferiority. To use the words of Martin Buber, the great Jewish philosopher, segregation substitutes an "I-it" relationship for the "I-thou" relationship, and ends up relegating persons to the status of things. So segregation is not only politically, economically, and sociologically unsound, but it is morally wrong and sinful. Paul Tillich has said that sin is separation. Isn't segregation an existential expression of man's tragic separation, an expression of his lawful estrangement, his terrible sinfulness? So I can urge men to obey the

1954 decision of the Supreme Court because it is morally right, and I can urge them to disobey segregation ordinances because they are morally wrong.

Let us turn to a more concrete example of just and unjust laws. An unjust law is a code that a majority inflicts on a minority that is not binding on itself. This is *difference* made legal. On the other hand a just law is a code that a majority compels a minority to follow that it is willing to follow itself. This is *sameness* made legal.

Let me give another explanation. An unjust law is a code inflicted upon a minority which that minority had no part in enacting or creating because they did not have the unhampered right to vote. Who can say the legislature of Alabama which set up the segregation laws was democratically elected? Throughout the state of Alabama all types of conniving methods are used to prevent Negroes from becoming registered voters and there are some counties without a single Negro registered to vote despite the fact that the Negro constitutes a majority of the population. Can any law set up in such a state be considered democratically structured?

These are just a few examples of unjust and just laws. There are some instances when a law is just on its face but unjust in its application. For instance, I was arrested Friday on a charge of parading without a permit. Now there is nothing wrong with an ordinance which requires a permit for a parade, but when the ordinance is used to preserve segregation and to deny citizens the First Amendment privilege of peaceful assembly and peaceful protest, then it becomes unjust.

I hope you can see the distinction I am trying to point out. In no sense do I advocate evading or defying the law as the rabid segregationist would do. This would lead to anarchy. One who breaks an unjust law must do it *openly, lovingly* (not hatefully as the white mothers did in New Orleans when they were seen on television screaming

"nigger, nigger, nigger") and with a willingness to accept the penalty. I submit that an individual who breaks a law that conscience tells him is unjust, and willingly accepts the penalty by staying in jail to arouse the conscience of the community over its injustice, is in reality expressing the very highest respect for law.

Of course there is nothing new about this kind of civil disobedience. It was seen sublimely in the refusal of Shadrach, Meshach, and Abednego to obey the laws of Nebuchadnezzar because a higher moral law was involved. It was practiced superbly by the early Christians who were willing to face hungry lions and the excruciating pain of chopping blocks, before submitting to certain unjust laws of the Roman Empire. To a degree academic freedom is a reality because Socrates practiced civil disobedience.

We can never forget that everything Hitler did in Germany was "legal" and everything the Hungarian freedom fighters did in Hungary was "illegal." It was "illegal" to aid and comfort a Jew in Hitler's Germany. But I am sure that, if I had lived in Germany during that time, I would have aided and comforted my Jewish brothers even though it was illegal. If I lived in a communist country today where certain principles dear to the Christian faith are suppressed, I believe I would openly advocate disobeying these anti-religious laws.

I must make two honest confessions to you, my Christian and Jewish brothers. First I must confess that over the last few years I have been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negroes' great stumbling block in the stride toward freedom is not the White Citizens' "Council" or the Ku Klux Klanner, but the white moderate who is more devoted to "order" than to justice; who prefers a negative peace which is the absence of tension to a

(Continued on Page 211)

LAY LEADERSHIP IN WASHINGTON, D.C.

(Continued from Page 199)

crew that it stayed on afterward to learn more.

Many adaptations to the home visit program have been made by the Poseys to meet the needs of the Washington community. Their speaking engagements extend to seminary audiences and have the solid backing of Archbishop O'Boyle. Some priests too have joined the movement after some initial skepticism.

The home visits have served as a vehicle to promote employment opportunities for Negroes. As a former principal of the Veterans High School Center, John Posey has first-hand knowledge of the scarcity of jobs for Negro veterans. The Poseys make it a point to bring in this need during the home visit discussions. A frank interracial discussion on job opportunities for Negroes had the following excellent result. A white woman participant followed through by confronting her employer with the issue. She sold him on the need to employ Negroes in administrative positions. Today, the nation-wide firm continues to employ Negroes throughout in administrative positions.

In recent months many guests of the home visit program stem from suburban areas. With the advent of Negroes into their areas thoughtful white couples are eager to anticipate problems and to work out solutions on a cooperative basis. Couples have come from the areas of Arlington, Rockville and Bel Aire. These goodwill couples have discussed the problems of integrated neighborhoods. With basic information on Negroes informed white couples have lived in harmony in integrated neighborhoods.

The Poseys' activity in the Friendship Home Visit Program has not escaped the criticism of friends and neighbors. They push on, however, convinced that the program is one successful positive approach to better interracial relations.



Robert G. McGuire, Jr.

Men of all faiths cherish the smallest religious object blessed by the late Pope John XXIII. Fathom the gratefulness of Robert G. McGuire, Jr. Pope John formally recognized his service to the Church and the papacy by bestowing on him the decoration Pro Ecclesia et Pontifice. Robert G. McGuire, Jr. is a native Washingtonian. A product of the D.C. public schools, he is a graduate of Dunbar High. Many Negroes, outstanding at this time throughout the country are graduates of Dunbar. The list includes Robert Weaver of the Housing and Home Finance Agency and Judge William Hasty, former judge in the Philadelphia area, and at one time governor of the Virgin Islands. In 1932 Robert McGuire, Jr. completed his studies at Dartmouth College in Hanover, New Hampshire. He was later married to Eleanor Hackett. A mother of two mature sons, Eleanor serves as the local co-chairman of the women's branch of the National Conference of Christians and Jews. The McGuire's oldest son, Robert G. McGuire, III completed his studies at Dartmouth in 1958. Following a year at Georgetown University, he obtained

(Continued on Page 206)

The Christmas Children

By MISS DOLORES KENDRICK

(From a series of poems on children)

I stood in the doorway bringing them
nothing but myself, and they, elf-like,
climbed my body — so cold! — and laughed
at my clumsy jokes and crowned my

little coming with their joy. I looked
at their golden eyes, wrapped in tomorrow's
Christmas, slumbering the great day to
afternoons and evenings and mid-nights

and knew the day of Christmas would have
no sun and no snow that was theirs.
What games would we share? Could we spin
time on the ball of a top or a doll's head

and fasten eternity to a tin-whistle to bring
our gold, frankincense, and myrrh through the
black of the candled window facing the soft and
silent street? Could we give Christ a cosmos?

Let our small bringing burdened with the cares
of hanging up coats, feeding birds, and removing
wet boots run smoke to the sky and God!—

while the granite milky-way, stretching the
arm of the universe dusts in the fire of
the North Star and scatters empires to stone:

For Caspar comes in Tony.

Let our naked bodies, sun-polished and lean
be the wheat for His feeding, and grow
long and tall in the hollow of His breast

and ask no rain (but His joy):

For Melchoir comes in Edward.

Let our children's dreams, holy in sleep
of winters, sweet time and wrap the Child's
unaged flesh in the fragrant sanctity of the

life that undeaths death and seeds nurseries
in vermillion after-rooms:

For Balthazar comes in Ronald.

Let our songs and echoes, strong through
the herald wind assist the Coming
through the mouth of morning and give

Him the wing of a nightengale for a bed:
*For the shepherds come in Stephanie, Robert,
and Laura.*

*We are poor, they say. We have no wood to
journey, nor lamplight for a searching . . .
only the star-patched playthings of our dreams.*

Candle-lit they came asking not a salvation
but a small hope. And found in their asking
another point to follow, another time to
which their curious prayer could flee.

My answers, bold and imperfect, strayed like
sheep into the meadows of their minds.
They laughed again. And soon they dressed the
tree and took my hand and moved to firmer ground.

(For note on author, see page 219)

LAY LEADERSHIP IN WASHINGTON, D.C.

(Continued from Page 199)

crew that it stayed on afterward to learn more.

Many adaptations to the home visit program have been made by the Poseys to meet the needs of the Washington community. Their speaking engagements extend to seminary audiences and have the solid backing of Archbishop O'Boyle. Some priests too have joined the movement after some initial skepticism.

The home visits have served as a vehicle to promote employment opportunities for Negroes. As a former principal of the Veterans High School Center, John Posey has first-hand knowledge of the scarcity of jobs for Negro veterans. The Poseys make it a point to bring in this need during the home visit discussions. A frank interracial discussion on job opportunities for Negroes had the following excellent result. A white woman participant followed through by confronting her employer with the issue. She sold him on the need to employ Negroes in administrative positions. Today, the nation-wide firm continues to employ Negroes throughout in administrative positions.

In recent months many guests of the home visit program stem from suburban areas. With the advent of Negroes into their areas thoughtful white couples are eager to anticipate problems and to work out solutions on a cooperative basis. Couples have come from the areas of Arlington, Rockville and Bel Aire. These goodwill couples have discussed the problems of integrated neighborhoods. With basic information on Negroes informed white couples have lived in harmony in integrated neighborhoods.

The Poseys' activity in the Friendship Home Visit Program has not escaped the criticism of friends and neighbors. They push on, however, convinced that the program is one successful positive approach to better interracial relations.



Robert G. McGuire, Jr.

Men of all faiths cherish the smallest religious object blessed by the late Pope John XXIII. Fathom the gratefulness of Robert G. McGuire, Jr. Pope John formally recognized his service to the Church and the papacy by bestowing on him the decoration *Pro Ecclesia et Pontifice*. Robert G. McGuire, Jr. is a native Washingtonian. A product of the D.C. public schools, he is a graduate of Dunbar High. Many Negroes, outstanding at this time throughout the country are graduates of Dunbar. The list includes Robert Weaver of the Housing and Home Finance Agency and Judge William Hasty, former judge in the Philadelphia area, and at one time governor of the Virgin Islands. In 1932 Robert McGuire, Jr. completed his studies at Dartmouth College in Hanover, New Hampshire. He was later married to Eleanor Hackett. A mother of two mature sons, Eleanor serves as the local co-chairman of the women's branch of the National Conference of Christians and Jews. The McGuire's oldest son, Robert G. McGuire, III completed his studies at Dartmouth in 1958. Following a year at Georgetown University, he obtained

(Continued on Page 206)

The Christmas Children

By MISS DOLORES KENDRICK

(From a series of poems on children)

I stood in the doorway bringing them
nothing but myself, and they, elf-like,
climbed my body — so cold! — and laughed
at my clumsy jokes and crowned my

little coming with their joy. I looked
at their golden eyes, wrapped in tomorrow's
Christmas, slumbering the great day to
afternoons and evenings and mid-nights

and knew the day of Christmas would have
no sun and no snow that was theirs.
What games would we share? Could we spin
time on the ball of a top or a doll's head

and fasten eternity to a tin-whistle to bring
our gold, frankincense, and myrrh through the
black of the candled window facing the soft and
silent street? Could we give Christ a cosmos?

Let our small bringing burdened with the cares
of hanging up coats, feeding birds, and removing
wet boots run smoke to the sky and God!—

while the granite milky-way, stretching the
arm of the universe dusts in the fire of
the North Star and scatters empires to stone:

For Caspar comes in Tony.

Let our naked bodies, sun-polished and lean
be the wheat for His feeding, and grow
long and tall in the hollow of His breast

and ask no rain (but His joy):

For Melchoir comes in Edward.

Let our children's dreams, holy in sleep
of winters, sweet time and wrap the Child's
unaged flesh in the fragrant sanctity of the

life that undeaths death and seeds nurseries
in vermillion after-rooms:

For Balthazar comes in Ronald.

Let our songs and echoes, strong through
the herald wind assist the Coming
through the mouth of morning and give

Him the wing of a nightengale for a bed:
*For the shepherds come in Stephanie, Robert,
and Laura.*

*We are poor, they say. We have no wood to
journey, nor lamplight for a searching . . .
only the star-patched playthings of our dreams.*

Candle-lit they came asking not a salvation
but a small hope. And found in their asking
another point to follow, another time to
which their curious prayer could flee.

My answers, bold and imperfect, strayed like
sheep into the meadows of their minds.
They laughed again. And soon they dressed the
tree and took my hand and moved to firmer ground.

LAY LEADERSHIP IN WASHINGTON, D.C.

(Continued from Page 204)

a master's degree from Johns Hopkins University in international studies. As a member of Peace Corps for the past two years, Robert McGuire III taught international relations in the University of East Pakistan. Travels in Europe and the Soviet Union have given Robert experience and understanding. He will continue to serve the Peace Corps in Nigeria as a member of the national office. John Richardson McGuire is a senior and a lieutenant in the band at St. John's College High in the District of Columbia.

With an eye to the medical profession, Robert McGuire, Jr. specialized in zoology. His final choice of a life's profession was that of a mortician. He entered a business that had been established by his father in 1912. Starting as a car washer, McGuire is now president of the McGuire Funeral Services Incorporated. His first public effort, and one that he deems the most interesting of his career was the local chairmanship of the United Negro College Fund Drive. Membership on the board of trustees of the Health and Welfare Council for the District of Columbia must be included among his later activities. He is now on the board of the International Student House sponsored by the American Friends Service Committee for the benefit of foreign students attending schools in Washington. His Excellency, Patrick A. O'Boyle, Archbishop of Washington, appointed him to the Archbishop's Committee on Human Relations and also to the Interreligious Committee on Human Relations. As president of the Washington Urban League, Robert McGuire, Jr. is able to furnish both committees with research results compiled by the Urban League in the fields of health, education, welfare and civil rights.

Archbishop O'Boyle has a staunch supporter in Robert McGuire, Jr. He relates that over the years the prelate has encouraged Catholics to participate not only in governmental activities of Washington, D.C., but in community activities as well. The urgency of the Archbishop for Catholic social commit-

ment reached its climax at the annual meeting of the Urban League in early May of 1963. In his address which gained international prominence, Archbishop O'Boyle contended that Negroes had to be furnished the means to accomplish the health, educational and economic standards which the white majority already enjoyed. The Archbishop has put into effect a program of social communication. The response has been taken up by the general community embracing Protestants, Jews and all other segments of the community.

Before the Archbishop's Committee was called together, the priests of the archdiocese were given a course in human relations. Such topics were treated as: the personality of the Negro, his needs, his aspirations, his frustrations. As an outgrowth of the success with the priests' workshops, the Committee on Human Relations is sponsoring a group of workshops participated in and shared by individuals who are most familiar with the problems of Negroes in Washington. The workshop leaders are white and Negro, lay and clerical. These workers from national human relations councils, civil liberty unions and urban leagues guide the discussions and conduct the question and answer periods.

Some of the priests who have gone through the course on human relations have done excellent work in counties of southern Maryland. Several priests have gone into restaurants at the risk of being thrown out bodily to request owners to serve everyone on an equal basis. They have approached the owners and operators of apartment houses and real estate development on the possibility of allowing Negroes equal opportunities to rent and purchase. Priests have gone into health fields where Negroes have been denied the rights to use hospital facilities. Denied in some instances emergency treatment. Robert McGuire, Jr. echoed the sentiments of many lay Catholic leaders when he declared that priest-leaders in the thick of the battle for full equality for Negroes are most effective.



Paul B. Cornely, M.D.

Doctor Paul B. Cornely, a daily communicant, would not be rushed out of the Divine Word College in Washington, D.C. He had given freely of his valuable time for the benefit of the *Divine Word Messenger* readers: "May I please pray in your chapel before leaving?" he requested simply. A member of the board of directors of the John Carroll Society, a professional business group organized by Archbishop O'Boyle, treasurer of the Archdiocesan Council of Catholic Men, Dr. Cornely prays as a long-term friend of our Eucharistic Saviour. Doctor Cornely was born in the French West Indies. As a youth, he moved with his parents to Puerto Rico and subsequently to New York City. His secondary education was obtained in Detroit, Michigan. At the University of Michigan he won his first degree in 1928; the second, a medical degree, came in 1931. After his internship at Lincoln Hospital in Durham, North Carolina, a Rockefeller Foundation fellowship enabled him to return to the University of Michigan. Here he studied preventive medicine and public health. In 1934 he received his doctorate in

(Continued on Page 210)



NOVENA to SACRED HEART

November 28 - December 6

December 26 - January 3

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name _____

Address _____

City _____ Zone _____

State _____

Intentions _____

Mail to:

Father Provincial

Divine Word Missionaries

Bay Saint Louis, Mississippi 39520

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above to let us know if you want to receive the monthly devotional letter.)

☐ Yes

☐ No

LAY LEADERSHIP IN WASHINGTON, D.C.

(Continued from Page 204)

a master's degree from Johns Hopkins University in international studies. As a member of Peace Corps for the past two years, Robert McGuire III taught international relations in the University of East Pakistan. Travels in Europe and the Soviet Union have given Robert experience and understanding. He will continue to serve the Peace Corps in Nigeria as a member of the national office. John Richardson McGuire is a senior and a lieutenant in the band at St. John's College High in the District of Columbia.

With an eye to the medical profession, Robert McGuire, Jr. specialized in zoology. His final choice of a life's profession was that of a mortician. He entered a business that had been established by his father in 1912. Starting as a car washer, McGuire is now president of the McGuire Funeral Services Incorporated. His first public effort, and one that he deems the most interesting of his career was the local chairmanship of the United Negro College Fund Drive. Membership on the board of trustees of the Health and Welfare Council for the District of Columbia must be included among his later activities. He is now on the board of the International Student House sponsored by the American Friends Service Committee for the benefit of foreign students attending schools in Washington. His Excellency, Patrick A. O'Boyle, Archbishop of Washington, appointed him to the Archbishop's Committee on Human Relations and also to the Interreligious Committee on Human Relations. As president of the Washington Urban League, Robert McGuire, Jr. is able to furnish both committees with research results compiled by the Urban League in the fields of health, education, welfare and civil rights.

Archbishop O'Boyle has a staunch supporter in Robert McGuire, Jr. He relates that over the years the prelate has encouraged Catholics to participate not only in governmental activities of Washington, D.C., but in community activities as well. The urgency of the Archbishop for Catholic social commit-

ment reached its climax at the annual meeting of the Urban League in early May of 1963. In his address which gained international prominence, Archbishop O'Boyle contended that Negroes had to be furnished the means to accomplish the health, educational and economic standards which the white majority already enjoyed. The Archbishop has put into effect a program of social communication. The response has been taken up by the general community embracing Protestants, Jews and all other segments of the community.

Before the Archbishop's Committee was called together, the priests of the archdiocese were given a course in human relations. Such topics were treated as: the personality of the Negro, his needs, his aspirations, his frustrations. As an outgrowth of the success with the priests' workshops, the Committee on Human Relations is sponsoring a group of workshops participated in and shared by individuals who are most familiar with the problems of Negroes in Washington. The workshop leaders are white and Negro, lay and clerical. These workers from national human relations councils, civil liberty unions and urban leagues guide the discussions and conduct the question and answer periods.

Some of the priests who have gone through the course on human relations have done excellent work in counties of southern Maryland. Several priests have gone into restaurants at the risk of being thrown out bodily to request owners to serve everyone on an equal basis. They have approached the owners and operators of apartment houses and real estate development on the possibility of allowing Negroes equal opportunities to rent and purchase. Priests have gone into health fields where Negroes have been denied the rights to use hospital facilities. Denied in some instances emergency treatment. Robert McGuire, Jr. echoed the sentiments of many lay Catholic leaders when he declared that priest-leaders in the thick of the battle for full equality for Negroes are most effective.



Paul B. Cornely, M.D.

Doctor Paul B. Cornely, a daily communicant, would not be rushed out of the Divine Word College in Washington, D.C. He had given freely of his valuable time for the benefit of the *Divine Word Messenger* readers: "May I please pray in your chapel before leaving?" he requested simply. A member of the board of directors of the John Carroll Society, a professional business group organized by Archbishop O'Boyle, treasurer of the Archdiocesan Council of Catholic Men, Dr. Cornely prays as a long-term friend of our Eucharistic Saviour. Doctor Cornely was born in the French West Indies. As a youth, he moved with his parents to Puerto Rico and subsequently to New York City. His secondary education was obtained in Detroit, Michigan. At the University of Michigan he won his first degree in 1928; the second, a medical degree, came in 1931. After his internship at Lincoln Hospital in Durham, North Carolina, a Rockefeller Foundation fellowship enabled him to return to the University of Michigan. Here he studied preventive medicine and public health. In 1934 he received his doctorate in

(Continued on Page 210)



NOVENA to SACRED HEART

November 28 - December 6

December 26 - January 3

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name _____

Address _____

City _____ Zone _____

State _____

Intentions _____

Mail to:

Father Provincial

Divine Word Missionaries

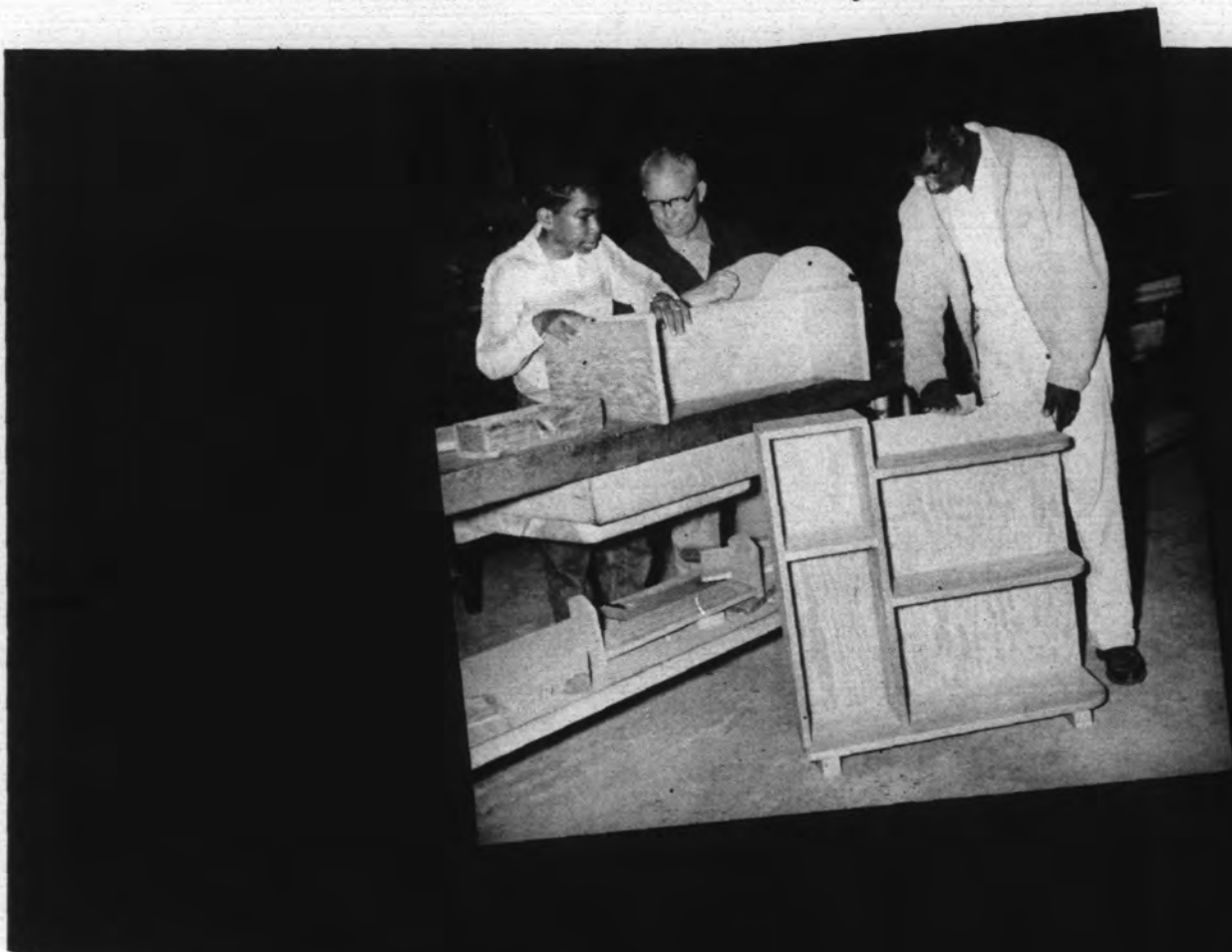
Bay Saint Louis, Mississippi 39520

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above to let us know if you want to receive the monthly devotional letter.

☐ Yes

☐ No

HOLY ROSARY CELEBRATES JUBILEE



Peggy Siegmund is a member of The Grail. She has a weekly column in the SOUTHWEST, LA., REGISTER.



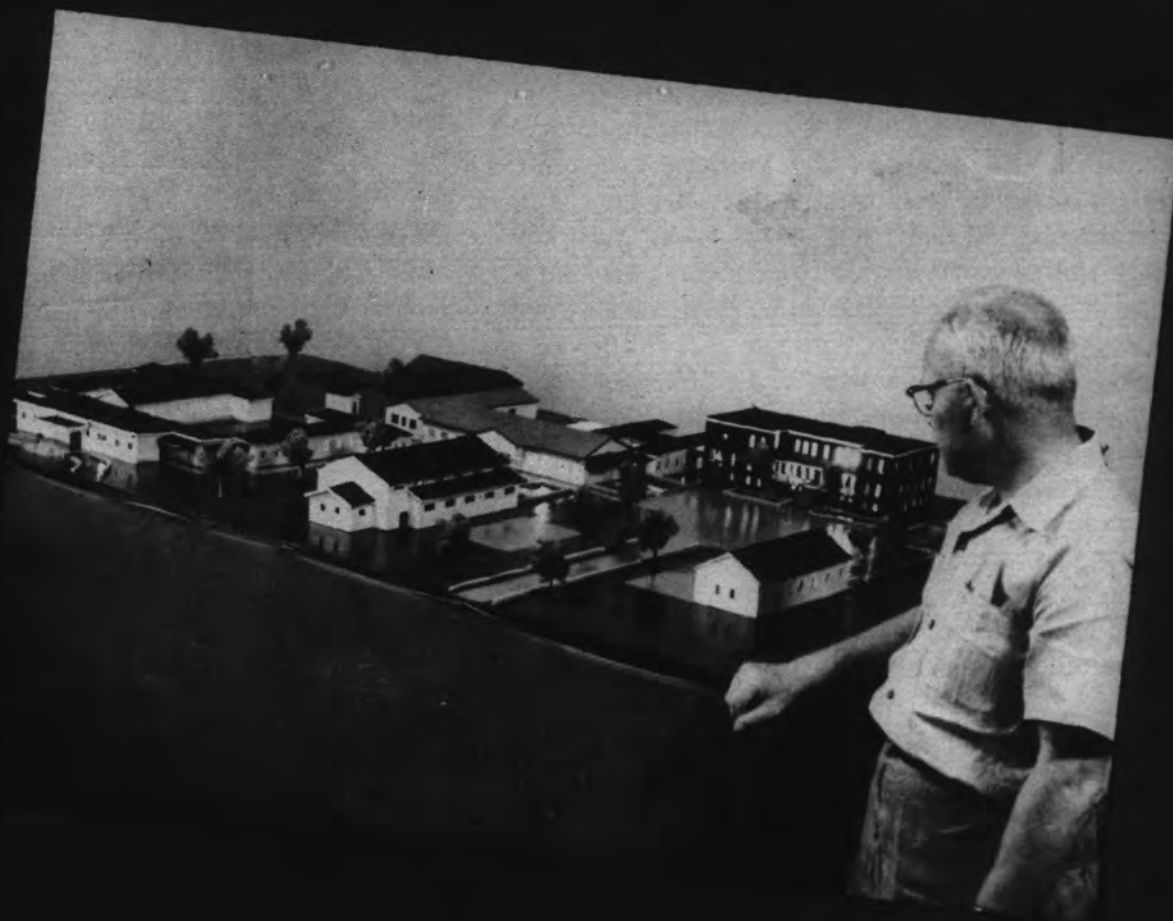
(Continued from Page 201)

At the half-century mark of years of active service, Holy Rosary stands for solid Catholic education and preparation for students who go on to college as well as those who do not. It offers a college preparatory curriculum to place the students in good standing after graduation and also gives them an opportunity to learn particular skills while still in high school.

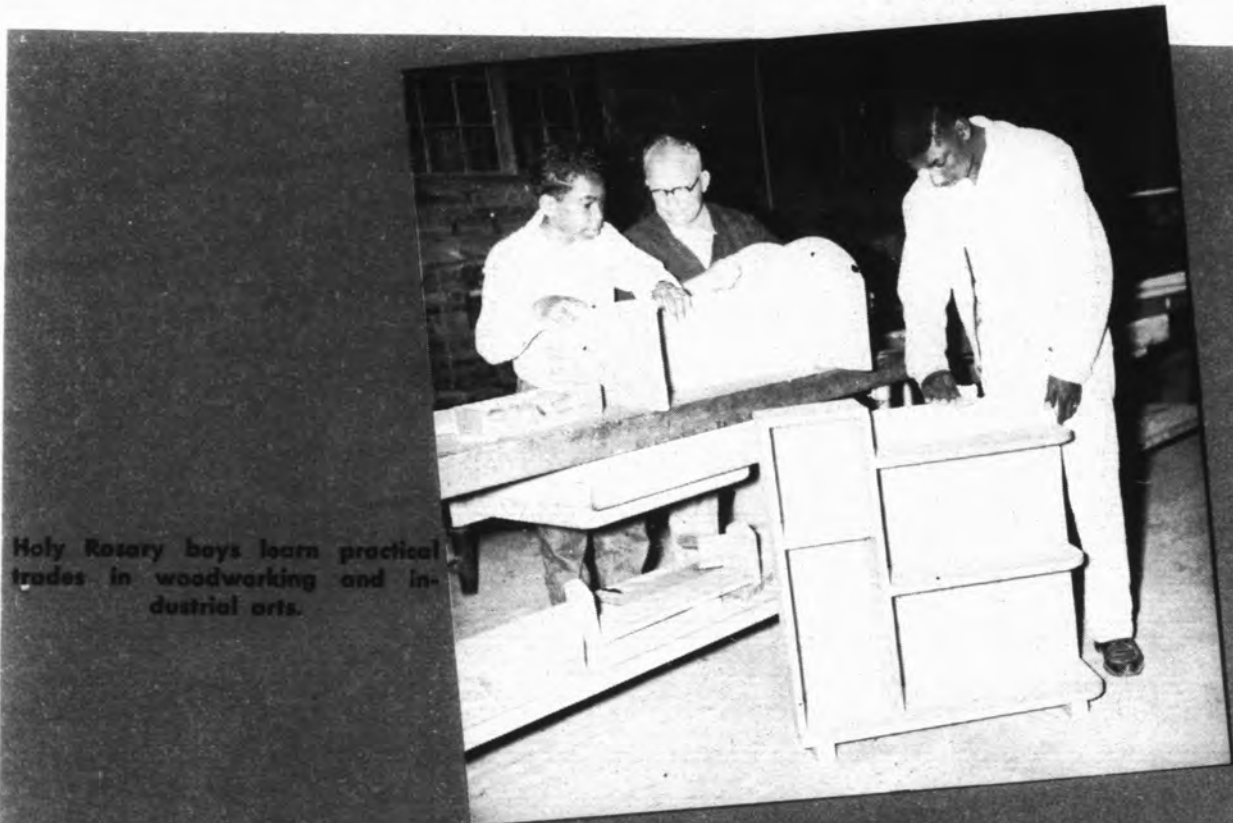
For example, Rosary has a very good home economics department for

the girls and industrial arts and wood-working for the boys. Students from the music, home economics, wood-working and art departments have won numerous local, state and national awards.

The zeal and sacrifice of its directors, teachers, parents and students have enabled Holy Rosary to stand as a symbol of dedication, service and an open door to learning for half a century. ■



HOLY ROSARY CELEBRATES JUBILEE



Holy Rosary boys learn practical trades in woodworking and industrial arts.

Peggy Siegmund is a member of The Grail. She has a weekly column in the SOUTHWEST, LA., REGISTER.



Physical education class, directed by Mr. Conway Jones, helps students to keep physically fit and receive an education in all areas of life, intellectual, physical, spiritual.

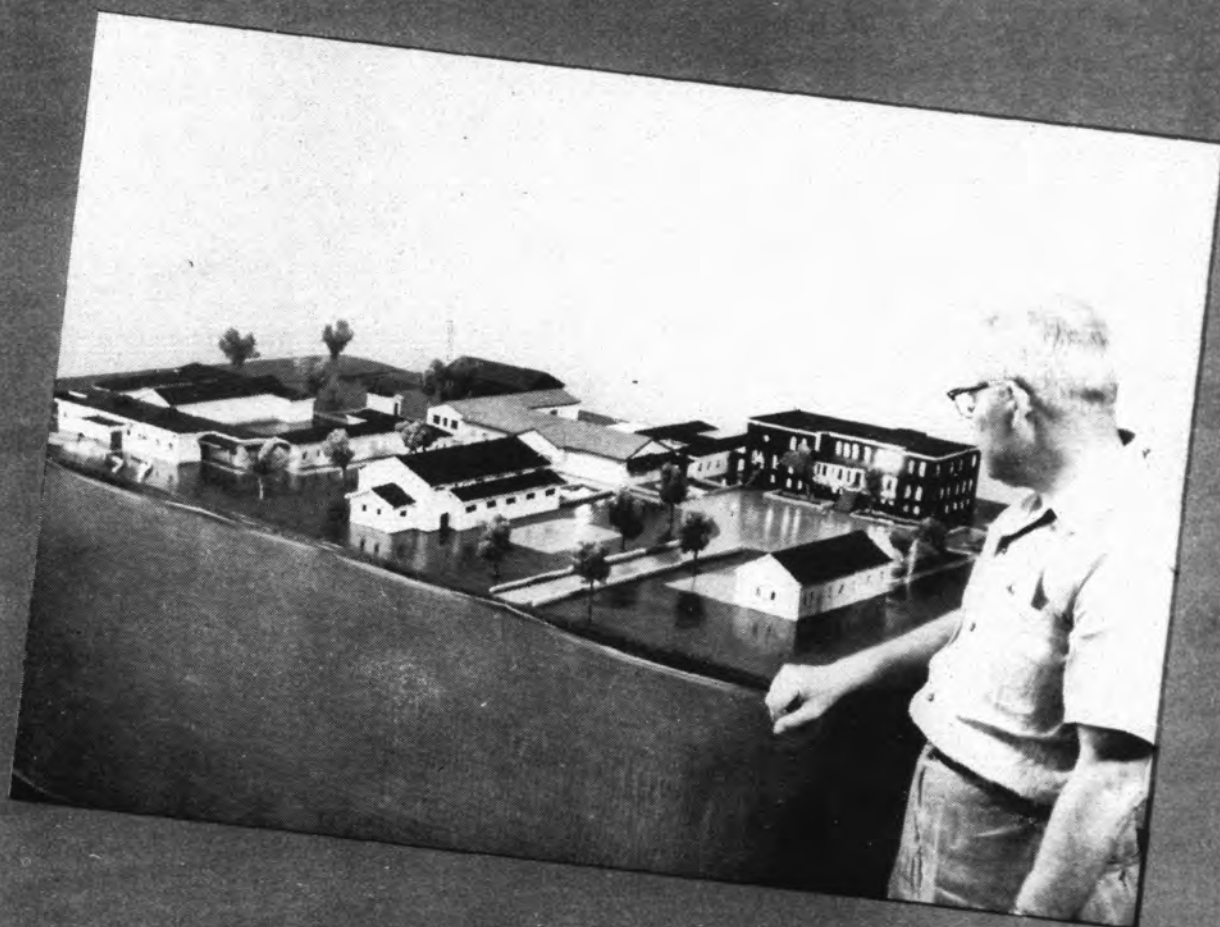
(Continued from Page 201)

At the half-century mark of years of active service, Holy Rosary stands for solid Catholic education and preparation for students who go on to college as well as those who do not. It offers a college preparatory curriculum to place the students in good standing after graduation and also gives them an opportunity to learn particular skills while still in high school.

For example, Rosary has a very good home economics department for

the girls and industrial arts and wood-working for the boys. Students from the music, home economics, wood-working and art departments have won numerous local, state and national awards.

The zeal and sacrifice of its directors, teachers, parents and students have enabled Holy Rosary to stand as a symbol of dedication, service and an open door to learning for half a century. ■



Brother Stillfried, S.V.D., recalls only 3 buildings at Holy Rosary 15 years ago.

LAY LEADERSHIP IN WASHINGTON, D.C.

(Continued from Page 207)

public health. On arrival in 1934 at the Howard University College of Medicine in Washington, D.C., Dr. Cornely began his career as a teacher. Having passed through successive teacher levels, he is now the Head of the Department of Preventive Medicine and Public Health in the College of Medicine at Howard University. From 1947 until 1958 the doctor was medical director of Freedman's Hospital in the District of Columbia. For a number of voluntary health organizations he has done consultative work. Such organizations include the National Tuberculosis Association and the National Foundation for Infantile Paralysis. Three years ago, Dr. Cornely did a consultant job for the I.C.A., known at this time as the Agency for International Development or A.I.D. In Ghana, Africa, his task was to study the medical educational situation so as to advise the U.S. government as to the feasibility of aiding the erection of a medical school in Ghana. On this trip, he also visited Togo and Nigeria. Two years ago, Dr. Cornely was invited to the Middle East to participate in the thirteenth annual meeting of the Middle East Medical Assembly. Here he visited the American University of Beirut in Lebanon, Jerusalem and other European cities. In the United States Dr. Cornely has been associated with a number of professional organizations. He is chairman of the medical care section of the American Public Health Association and president of the District of Columbia Public Health Association.

Dr. Cornely's interest has been in the area of medical and public health care for Negroes. Particularly is he concerned with discriminatory practices as far as hospital and other health facilities are extended to Negroes. Expanding on this topic, Dr. Cornely emphasized that a number of problems remained to be solved in this area. Progress has been made, e.g., the elim-

ination of discrimination in medical schools. The search is on to find qualified Negro students to fill the openings. With regard to internships and residences more positions are available than there are applicants to fill them. Dr. Cornely pinpoints the most crucial problem facing the Negro physician and patient today as the problem of discrimination in Northern and Southern hospitals. This problem, he insists, applies to public or private hospitals, to Catholic or Protestant. The discrimination consists in the inability of the Negro physician or dentist to follow his patient into some hospitals. The patient is lost to the Negro doctor or dentist. As a point of interest the doctor points out that Negro patients have been segregated in hospitals. Though the practice is not as overt in the North at this time as in the past, the segregation of Negro patients may still be a subtle manoeuvre, e.g., their admittance only to single rooms or to rooms occupied only by Negro patients. Efforts are being made to break the barriers of discrimination and segregation in hospitals. The doctor himself has participated this year in a picket against the Americal Medical Association in Atlantic City. He contends that this tremendously influential body has never come out strongly against the particular type of discrimination in hospitals as mentioned. More, the doctor maintains, this organization has not come out against a Southern brand of discrimination whereby Negro physicians are excluded from medical societies.

During the March on Washington, August twenty-eighth, a representative contingent of white and Negro physicians, nurses, social workers and technicians demonstrated. Their number was approximately two hundred. This group was protesting the discrimination practiced in their important area of medical care.

Optimism for the future was the final note of Dr. Cornely's observa-

tions. Married himself to a Catholic for almost thirty years, his closely knit family has enjoyed their experiences in the District of Columbia. His son, twenty-six years old, began his Catholic family this year. The son's interest is in the automotive-mechanical area. At this time he is working in a health center facility. To Archbishop O'Boyle Dr. Cornely ascribes many of the positive social advances existent in

Washington today. He feels that the Archbishop's quiet desegregation of the parochial schools prior to the Supreme Court ruling of 1954 made a wholesome impact on the entire Washington community. The Archbishop's repeated public stand on the full integration of the Negro in the American society gives his initial leadership depth.

A REPLY

(Continued from Page 203)

positive peace which is the presence of justice; who constantly says "I agree with you in the goal you seek, but I can't agree with your methods of direct action"; who paternalistically feels that he can set the time-table for another man's freedom; who lives by the myth of time and who constantly advises the Negro to wait until a "more convenient season." Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection.

I had hoped that the white moderate would understand that law and order exist for the purpose of establishing justice, and that when they fail to do this they become the dangerously structured dams that block the flow of social progress. I had hoped that the white moderate would understand that the present tension in the South is merely a necessary phase of the transition from an obnoxious negative peace, where the Negro passively accepted his unjust plight, to a substance-filled positive peace, where all men will respect the dignity and worth of human personality. Actually, we who engage in nonviolent direct action are not the creators of tension. We merely bring

to the surface the hidden tension that is already alive. We bring it out in the open where it can be seen and dealt with. Like a boil that can never be cured as long as it is covered up but must be opened with all its pus-flowing ugliness to the natural medicines of air and light, injustice must likewise be exposed, with all of the tension its exposing creates, to the light of human conscience and the air of national opinion before it can be cured.

In your statement you asserted that our actions, even though peaceful, must be condemned because they precipitate violence. But can this assertion be logically made? Isn't this like condemning the robbed man because his possession of money precipitated the evil act of robbery? Isn't this like condemning Socrates because his unswerving commitment to truth and his philosophical delvings precipitated the misguided popular mind to make him drink the hemlock? Isn't this like condemning Jesus because His unique God consciousness and never-ceasing devotion to His will precipitated the evil act of crucifixion? We must come to see, as federal courts have consistently affirmed, that it is immoral to urge an individual to withdraw his efforts to gain his basic constitutional rights because the quest precipitates violence.

(Continued on Page 214)

Advent: Period of Hope

SPIRITUAL READING

by

REV. FRATER SEAMUS LANGAN, S.V.D.

It may be said of us in this day and age, that we have seen the Advent of the Missile age; that is to say that this is the time of the arrival among us of missile development, experiment and travel. With the coming or arrival of this great age new hope has flooded into the hearts of men, hope which holds out a promise of things so great that the mere idea of them has not even entered into the minds of ordinary men; it is only the scientist, who makes such things his continual study, who is somewhat aware of the mighty achievements and boundless possibilities, which lie hidden within the folds of the space flight tests which we witness from time to time on the screens of our television sets. When the full facts of these and other experiments are completely unfolded, they will reveal possibilities which we cannot now so much as imagine.

Did you ever consider what would happen to mankind if our earth was now threatened with destruction from a collision with another planet? Such a thing would mean the total destruction and annihilation of the human race. But if such a thing were to happen in the years to come, men could take a missile from earth to another planet, with the same ease that a person now has in flying from America to Europe. Such is one of the hopes that the Advent of the missile age holds out to us.

There is, however, another Advent which enters our lives every year. This is the season of Advent during which time the Church prepares us for the coming or arrival of Christ, Our Savior, at Christmas. If the arrival of material benefits and the advance of science and technology holds out to us great hopes for the future, how much more does the coming of God

Himself into our world hold out hopes that are boundless in their possibilities and infinite in their scope.

The Church, very much aware that this season of Advent is a time of great hope for all mankind, is almost impatient to proclaim her joy to the world, and cries out in the very first hour of the Advent Liturgy: "Rejoice, O daughter Sion, shout with joy O daughter of Jerusalem." And why all this rejoicing and joy? "Behold, the Lord shall come and with Him all His Saints, and in that day there shall be a great Light." Yes, the coming of our Savior has indeed brought a great light into the world, in fact, as He tells us Himself, He IS the Light of the world, and it is in the warm, health-giving rays of this Light that we are now walking.

It is the wish of our Holy Mother the Church to bring before our minds in a very vivid way, during the Advent season, the hopes which should burn in our hearts. Hopes which were enkindled when God Himself became man to redeem and save us; it only remains now for each one of us to accept that salvation for ourselves, and to make it fruitful in our lives. The possibility of our salvation is there ever since Christ gave Himself for us, it is up to us to make that possibility a reality by doing what He commanded. Like the rich young man in the Gospel, we could run up to Our Lord and say: "Lord, what must I do to obtain eternal life?" And the answer would be the same to us as it was to that young man: "Keep the commandments." The keeping of the commandments was then, is now, and ever will be the one and only key which will open for us the Kingdom of Heaven.

The Church is well aware of the

fundamental importance of keeping the commandments. She knows that the joys and hopes of Advent will not be realized by those who disregard the commandments of God, and for that reason she places before us, in the Epistle of the very first Mass of Advent, the instruction of St. Paul as to how we should walk in this new Light which Christ's Advent shed upon the world: "Let us therefore lay aside the works of darkness, and put on the armor of light. Let us walk becomingly as in the day, not in revelry and drunkenness, not in debauchery and wantonness, not in strife and jealousy. But put on the Lord Jesus Christ, and as for the flesh take no thought for its lusts." (Rom. 13)

You might ask, "Well, then, what is all this talk about the hope which Advent brings to us? Life is still as hard as ever, we still have to keep the commandments. What difference has Advent made to us?" Well that is true in a way. Life can be difficult, but is it then that our hopes take over. Just as the Advent of space travel gives us the hope of escaping to a new world if any calamity should befall our present world, so the Advent of Christ gives us the hope of looking forward to a new life hereafter, if our present life is filled with bitterness and hardships. Our troubles may be manifold, they may be difficulties in husband-wife relations, or parent-child relations. Some may be living in bitterness because circumstances have ensnared them in such a way that they are the victims of illicit and non-matrimonial relationships. To these and all other difficulties Christ's Advent has brought hope. He has won for all the right to an eternal home, where no bitterness dwells, where no unkindness is known, where peace reigns undisturbed forever. And this can be your home.

You may disagree and say: "Not for me, I have gone too far." Have you gone as far as the great St. Augustine? He lived for years and years with a woman outside the bonds of

matrimony, he did not believe in God, he gave in to his passions in every way, and sought only to have pleasure in life. Eventually his great mind led him to believe in God, but he still could not break his relationship with this woman. How many are in the same position today! But one day Augustine read that very same epistle which the church places before our minds on the first Sunday of Advent: "Not in revelry and drunkenness, not in debauchery and wantonness, not in strife and jealousy. But put on the Lord Jesus Christ, and as for the flesh take no thought for its lusts." At the sight of these words Augustine had the strength to give up all for the love of God, to live his life according to God's commands, because at last he realized that all the cravings of his heart had not been satisfied by his own pursuit after pleasure, he had discovered this secret: "You have made us for yourself, O Lord, and our heart is restless until it rests in You."

Do not the difficulties of Augustine resemble somewhat the difficulties of many people today? But without doubt if somebody pointed out to him, in his years of bitterness and heartache, the hope which the Advent of Christ had brought to him, he would have answered, "Not for me, I have gone too far." And yet today he is one of the greatest lights in the Church of Christ, because he learned to follow St. Paul's advice and walk becomingly as in the light of day.

The advent of Christ into our world has certainly brought with it renewed hope for men of all time and of every walk of life. It is this hope which has given courage to martyrs, strength to confessors, confidence to the weak-hearted, stability to the infirm, and perseverance to all the saints. And it is that same Advent hope which is offered to us anew, only waiting for our acceptance, that we may have that courage, strength, confidence, stability and perseverance, which will help us to overcome all our difficulties. ■

A REPLY

(Continued from Page 211)

Society must protect the robbed and punish the robber.

I had also hoped that the white moderate would reject the myth of time. I received a letter this morning from a white brother in Texas which said: "All Christians know that the colored people will receive equal rights eventually, but is it possible that you are in too great of a religious hurry? It has taken Christianity almost 2000 years to accomplish what it has. The teachings of Christ take time to come to earth." All that is said here grows out of a tragic misconception of time. It is the strangely irrational notion that there is something in the very flow of time that will inevitably cure all ills. Actually time is neutral. It can be used either destructively or constructively. I am coming to feel that the people of ill will have used time much more effectively than the people of good will. We will have to repent in this generation not merely for the vitriolic words and actions of the bad people, but for the appalling silence of the good people. We must come to see that human progress never rolls in on wheels of inevitability. It comes through the tireless efforts and persistent work of men willing to be co-workers with God, and without this hard work time itself becomes an ally of the forces of social stagnation.

We must use time creatively, and forever realize that the time is always ripe to do right. Now is the time to make real the promise of democracy, and transform our pending national elegy into a creative psalm of brotherhood. Now is the time to lift our national policy from the quicksand of racial injustice to the solid rock of human dignity.

You spoke of our activity in Birmingham as extreme. At first I was rather disappointed that fellow clergymen would see my nonviolent efforts

(Continued on Page 222)

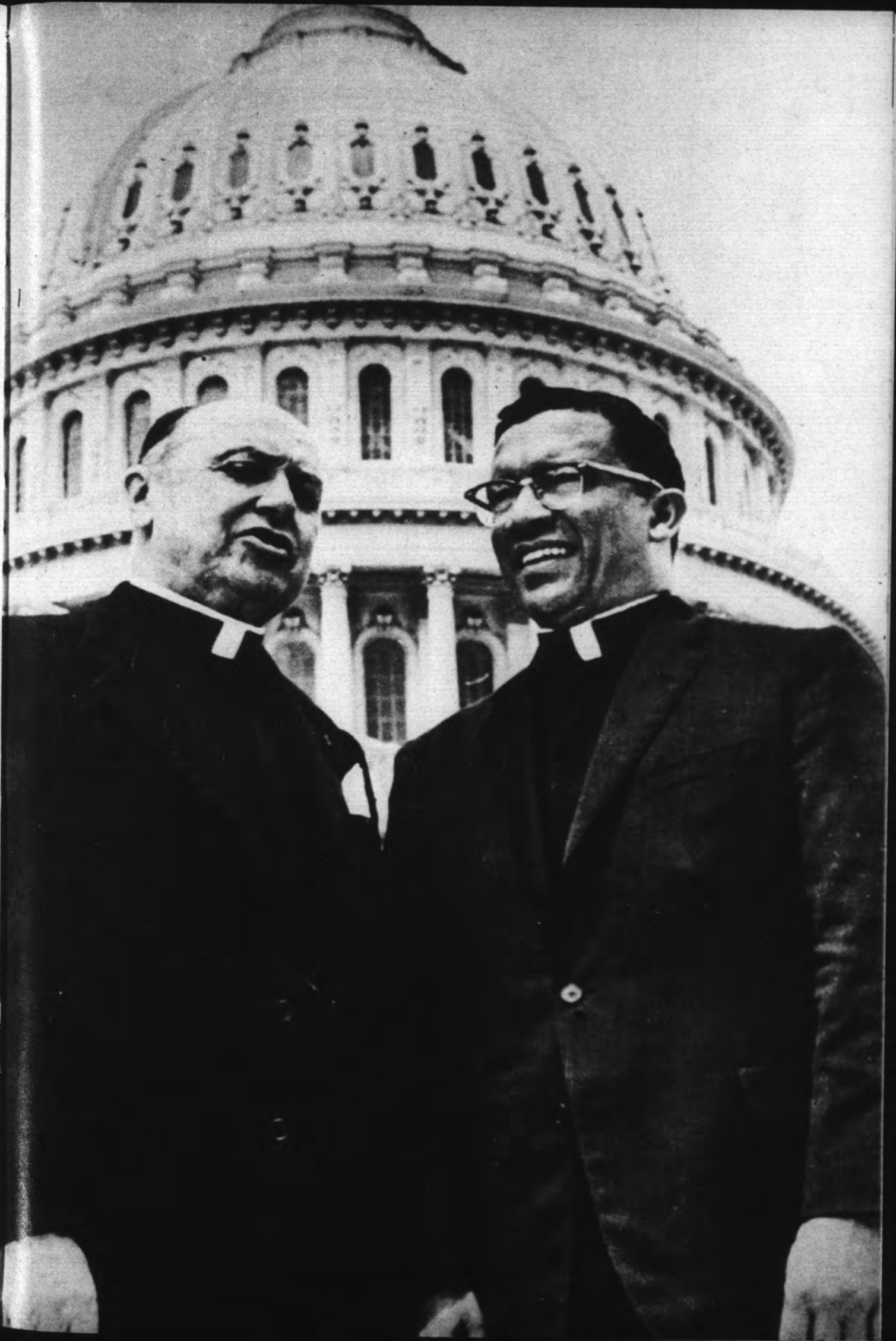
INVOCATION by the Very Rev. Harold R. Perry, S.V.D., Rector of the Divine Word Seminary, Bay St. Louis, Mississippi, opening Congress July 8, 1963, Washington, D.C.

"Most Gracious God, Father of all of us, inspire, we beseech Thee, Americans everywhere with the spirit of love and justice, that we may live together as brothers in charity and peace. Bestow Thy bountiful blessing on our esteemed public leaders assembled here at this great center of power to make decisions that will shape the destinies of millions of Americans.

"Let mighty voices of justice be raised by those of great hearts, far-sighted vision and strong faith, that this nation may keep its promise to the world to be the home of freedom and brotherhood for all. Too long have we ignored Your laws, O God, Giver of human dignity and human rights.

"Grant that we may now at last have the courage to meet the challenge of this crucial hour to seize this historic opportunity You have given us for healing an ancient rupture in our national family. All these favors and blessings we beg in the Name of the Father, and of the Son and of the Holy Spirit. Amen."

FIRST NEGRO IN MEMORY to deliver the invocation opening at a session of the House of Representatives was Father Harold R. Perry, S.V.D., who is shown with Rev. Bernard Brasskamp (Presbyterian), chaplain of the House.



A REPLY

(Continued from Page 211)

Society must protect the robbed and punish the robber.

I had also hoped that the white moderate would reject the myth of time. I received a letter this morning from a white brother in Texas which said: "All Christians know that the colored people will receive equal rights eventually, but is it possible that you are in too great of a religious hurry? It has taken Christianity almost 2000 years to accomplish what it has. The teachings of Christ take time to come to earth." All that is said here grows out of a tragic misconception of time. It is the strangely irrational notion that there is something in the very flow of time that will inevitably cure all ills. Actually time is neutral. It can be used either destructively or constructively. I am coming to feel that the people of ill will have used time much more effectively than the people of good will. We will have to repent in this generation not merely for the vitriolic words and actions of the bad people, but for the appalling silence of the good people. We must come to see that human progress never rolls in on wheels of inevitability. It comes through the tireless efforts and persistent work of men willing to be co-workers with God, and without this hard work time itself becomes an ally of the forces of social stagnation.

We must use time creatively, and forever realize that the time is always ripe to do right. Now is the time to make real the promise of democracy, and transform our pending national elegy into a creative psalm of brotherhood. Now is the time to lift our national policy from the quicksand of racial injustice to the solid rock of human dignity.

You spoke of our activity in Birmingham as extreme. At first I was rather disappointed that fellow clergymen would see my nonviolent efforts

(Continued on Page 222)

INVOCATION by the Very Rev. Harold R. Perry, S.V.D., Rector of the Divine Word Seminary, Bay St. Louis, Mississippi, opening Congress July 8, 1963, Washington, D.C.

"Most Gracious God, Father of all of us, inspire, we beseech Thee, Americans everywhere with the spirit of love and justice, that we may live together as brothers in charity and peace. Bestow Thy bountiful blessing on our esteemed public leaders assembled here at this great center of power to make decisions that will shape the destinies of millions of Americans.

"Let mighty voices of justice be raised by those of great hearts, far-sighted vision and strong faith, that this nation may keep its promise to the world to be the home of freedom and brotherhood for all. Too long have we ignored Your laws, O God, Giver of human dignity and human rights.

"Grant that we may now at last have the courage to meet the challenge of this crucial hour to seize this historic opportunity You have given us for healing an ancient rupture in our national family. All these favors and blessings we beg in the Name of the Father, and of the Son and of the Holy Spirit. Amen."

FIRST NEGRO IN MEMORY to deliver the invocation opening at a session of the House of Representatives was Father Harold R. Perry, S.V.D., who is shown with Rev. Bernard Brasskamp (Presbyterian), chaplain of the House.



ld
ne
s-
8,

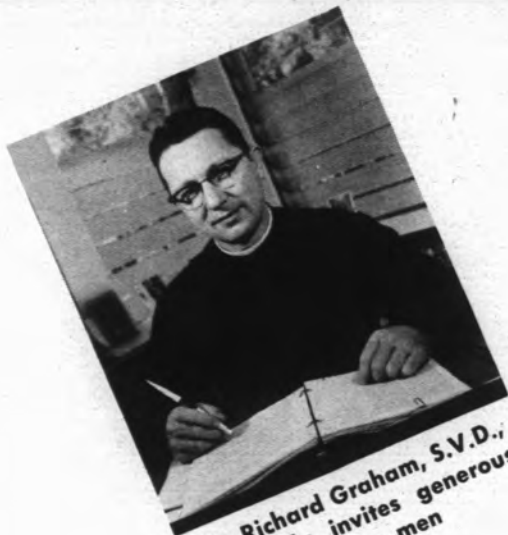
of
i-
ve
er
e.
ar
re
e
es

re
r-
at
to
m
g
d.
n

e
of
c
or
i-
d
e
e

n-
se
R.
d
e

Along the DIVINE WORD



Fr. Richard Graham, S.V.D.,
cordially invites generous
young men



at the Divine Word Semi-
nary, Riverside,
California.



to get in the pull



These youth joined in
September, and



for home and foreign
missions



Brother Albert, S.V.D.,
pauses to affirm that
they are doing well!

FOR FURTHER INFORMATION WRITE TO: FR. GRAHAM, S.V.D.,
DIVINE WORD SEMINARY, ARLINGTON, CALIFORNIA.

Father Anthony Kolodziej, Divine Word Missionary, a World War I prison camp chaplain and a World War II prisoner of the Japanese, celebrated the golden jubilee of his ordination at the Divine Word Seminary, Riverside, California, October 2. The jubilarian since January 15 has been chaplain of Santa Teresita Hospital, Duarte, Calif. Previously for three years he was on the teaching staff of the seminary at Riverside. A native of Poland, Fr. Kolodziej made his seminary studies at Divine Word seminaries in Holland and Austria. He was ordained to the priesthood September 28, 1913, in Moedling, Austria.



Father Kolodziej, S.V.D., (center), on the occasion of his golden jubilee at Riverside, California.



Sisters Elvia and Marguerita, O.L.G., professed their final vows at the Divine Word Seminary, Bay St. Louis, Miss.



Fr. George Artis, S.V.D., busy and joyful as assistant at Immaculate Heart of Mary in Lafayette, La.



Taught by the Holy Spirit Missionary Sisters for 11 years, Miss Josephine Williams of Vicksburg, Miss., began her senior year of high school at the Convent of the Holy Spirit, Techny, Illinois.

Along the **DIVINE** WORD



Fr. Richard Graham, S.V.D.,
cordially invites generous
young men



at the Divine Word Semi-
nary, Riverside,
California.



to get in the pull



These youth joined in
September, and



for home and foreign
missions



Brother Albert, S.V.D.,
pauses to affirm that
they are doing well!

FOR FURTHER INFORMATION WRITE TO: FR. GRAHAM, S.V.D.,
DIVINE WORD SEMINARY, ARLINGTON, CALIFORNIA.

Father Anthony Kolodziej, Divine Word Missionary, a World War I prison camp chaplain and a World War II prisoner of the Japanese, celebrated the golden jubilee of his ordination at the Divine Word Seminary, Riverside, California, October 2. The jubilarian since January 15 has been chaplain of Santa Teresita Hospital, Duarte, Calif. Previously for three years he was on the teaching staff of the seminary at Riverside. A native of Poland, Fr. Kolodziej made his seminary studies at Divine Word seminaries in Holland and Austria. He was ordained to the priesthood September 28, 1913, in Moedling, Austria.



Father Kolodziej, S.V.D., (center), on the occasion of his golden jubilee at Riverside, California.



Sisters Elvia and Marguerita, O.L.G., professed their final vows at the Divine Word Seminary, Bay St. Louis, Miss.



Fr. George Artis, S.V.D., busy and joyful as assistant at Immaculate Heart of Mary in Lafayette, La.



Taught by the Holy Spirit Missionary Sisters for 11 years, Miss Josephine Williams of Vicksburg, Miss., began her senior year of high school at the Convent of the Holy Spirit, Techny, Illinois.



Cardinal
diocese
School
Word
Francis,

Biographical sketch of Miss Dolores Kendrick,
author of the Christmas Children.



MISS DOLORES KENDRICK

Cardinal McIntyre of the Los Angeles Archdiocese discusses the future of Verbum Dei High School in Southeast Los Angeles with Divine Word Missionaries, James Henry, and Joseph Francis, principal.

Miss Dolores Kendrick, a talented young poet of depth and perception, is a native of Washington, D.C. A product of the Washington school system, she received her B.S. from Miner Teachers College, majoring in English and history. Further study in the graduate schools of Catholic University and The University of Mexico developed and refined her initial interest in art and poetry.

Since 1953 Miss Kendrick has been a teacher of English in the D.C. junior high schools and headed the English department at Taft Junior High School for several years. Winning a Fulbright appointment she is currently an exchange teacher in Belfast, Ireland for one year.

Traveling extensively through the United States, Mexico, and Europe she has gained an appreciation for and an understanding of human relationships which is reflected in her writings.

The fascination of interrelating words and ideas has always challenged her ingenuity and inventiveness. The rhythms of Miss Kendrick's verses recall the pulsations of natural phenomena: waves washing against the shore — trees humming in strong gales — rainfall on glass. She has completed a book of poems for which she is hoping to find a publisher.

Some of her poems have been published by such first rate literary journals as *Four Quarters*, *Quicksilver*, and *Dasein*. Further, her readings at Potter's House and her many lectures and demonstrations on the writing and teaching of poetry have greatly stimulated Washington audiences. A modern dance group cooperated with a verse choir to perform her poem "Taupe." This presentation of spoken verse coupled with interpretive dance suggests certain qualities of her poetry.

Her themes derive from ordinary occasions, as an old man repairing shoes on a Mexican street corner — but the statement and treatment of them are extraordinary. Describing her work, a fellow poet says: "Her felicitous vocabulary gives surprise and pleasure. Common monosyllables become new words as she uses a noun, for example, as a verb, i.e., 'The young gulls who soul a season' or a verb as an adjective — 'and I leave their songed holocaust to burn the morning. . . .'" ■

MARY GARNES

INTENTIONAL SECOND EXPOSURE



Card
diocese
School
Word
Francis,

Biographical sketch of Miss Dolores Kendrick,
author of the Christmas Children.



MISS DOLORES KENDRICK

Cardinal McIntyre of the Los Angeles Archdiocese discusses the future of Verbum Dei High School in Southeast Los Angeles with Divine Word Missionaries, James Henry, and Joseph Francis, principal.

Miss Dolores Kendrick, a talented young poet of depth and perception, is a native of Washington, D.C. A product of the Washington school system, she received her B.S. from Miner Teachers College, majoring in English and history. Further study in the graduate schools of Catholic University and The University of Mexico developed and refined her initial interest in art and poetry.

Since 1953 Miss Kendrick has been a teacher of English in the D.C. junior high schools and headed the English department at Taft Junior High School for several years. Winning a Fulbright appointment she is currently an exchange teacher in Belfast, Ireland for one year.

Traveling extensively through the United States, Mexico, and Europe she has gained an appreciation for and an understanding of human relationships which is reflected in her writings.

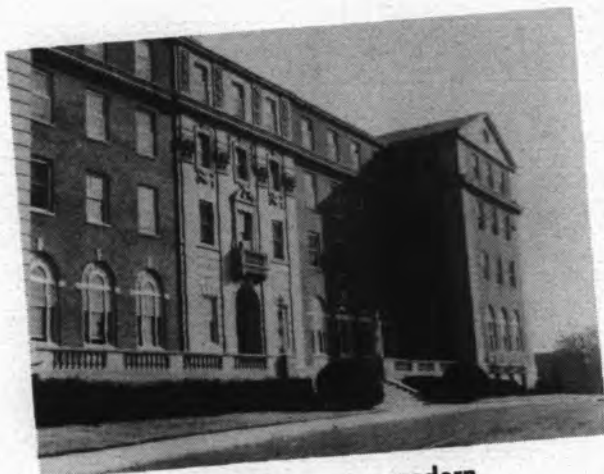
The fascination of interrelating words and ideas has always challenged her ingenuity and inventiveness. The rhythms of Miss Kendrick's verses recall the pulsations of natural phenomena: waves washing against the shore — trees humming in strong gales — rainfall on glass. She has completed a book of poems for which she is hoping to find a publisher.

Some of her poems have been published by such first rate literary journals as *Four Quarters*, *Quicksilver*, and *Dasein*. Further, her readings at Potter's House and her many lectures and demonstrations on the writing and teaching of poetry have greatly stimulated Washington audiences. A modern dance group cooperated with a verse choir to perform her poem "Taupe." This presentation of spoken verse coupled with interpretive dance suggests certain qualities of her poetry.

Her themes derive from ordinary occasions, as an old man repairing shoes on a Mexican street corner — but the statement and treatment of them are extraordinary. Describing her work, a fellow poet says: "Her felicitous vocabulary gives surprise and pleasure. Common monosyllables become new words as she uses a noun, for example, as a verb, i.e., 'The young gulls who soul a season' or a verb as an adjective — 'and I leave their songed holocaust to burn the morning. . . .'" ■

MARY GARNES

JOSEPHITE MISSIONARIES TO CELEBRATE



Josephites . . . modern religious society . . .



. . . trained . . .



. . . to preach Christ to a modern people . . .

St. Joseph's Seminary was established in Baltimore, Maryland in 1888. The seminary was transferred to Washington, D.C. in 1930. A Josephite faculty teaches philosophy and theology at St. Joseph's, the first seminary in Washington, D.C. to be accredited by the middle states board. Josephites pursue graduate studies at The Catholic University of America. Father James F. Didas, S.S.J., the rector of St. Joseph's, declared that three Josephites will be ordained in early June.

"The American Josephites are members of a modern religious society, preaching Christ to a modern people (The American Negro predominantly), that is, to a people who came to be in modern times, though formed in the womb of commercialism and slavery, and born in the throes of civil war to rejection. The Josephites have identified themselves with the salvation of this people and with their cause. These Missionaries seek to apply once again the ancient doctrines of Christianity to this modern people and to work out the Church's teachings on social justice in today's world.

The young Josephites are trained for their modern apostolate. They are encouraged to interest themselves in scientific approaches in agriculture, in medicine, in credit unions, in leadership training, in housing problems, in juvenile delinquency, in civil rights legislation because they will have a use for all of these things. They study the most up-to-date techniques, the latest data from the Josephite missions, such modern aids as psychiatry and sociology, the newer approaches to liturgical instruction, to Catholic-Protestant understanding, the hospital apostolate, youth work — in short, everything that will make the Josephite missionary a more effective channel for the saving grace of Christ.

While the Josephites have identified

TE 75th ANNIVERSARY OF SEMINARY IN WASHINGTON, D. C.

themselves with the apostolate to the Negro and are in the front line, as it were, it does not follow that they alone bear the responsibility for this apostolate. On the contrary, it belongs to every member of the American Church.

But, alas, many Catholics seem unaware of or indifferent to the fact that only a small percentage of American Negroes are Catholics, even though millions of colored people in our country belong to no church. The curious thing about indifference is that one is seldom conscious of it until awakened from it. The only index to its extent in any given matter lies in the answer to the question: "What is being done about this problem?"

To be concrete: the Negro is ready for the Catholic Church. The harvest is there. And the whole point — it will be remembered — of Christ's use of the image of the harvest is this: the harvest must be gathered when the harvest is ready . . . otherwise it is lost.

If there were no indifference, teachers in our Catholic schools would be firing young people with zeal for this apostolate. If there were no complacency, hundreds more vocations to the priesthood and the religious life would be channeled to those societies devoted to the Negroes. If there were no unconcern, these same societies would be besieged by thousands or robust young men and women volunteering their summers, and even years of their lives, to work among the Negroes. If there were no apathy, professional men and women would long since have organized themselves to further the Cause of Christ among these Chosen People.

Are you indifferent or interested?

You cannot say you love God if you forget this important mission field in the United States."



Josephites . . . in front line of apostolate to the Negro . . .



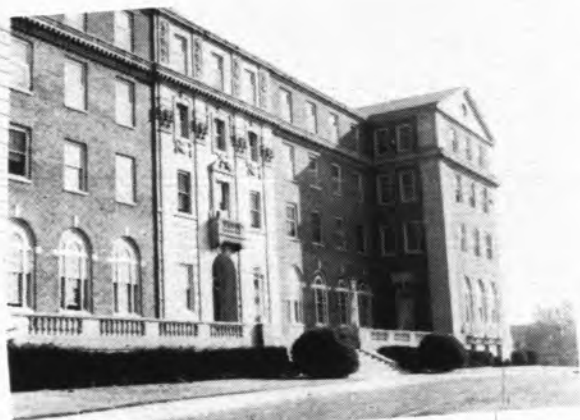
. . . the harvest is there . . .



. . . are you interested?

(The quoted text was excerpted from the brochure, *The Josephite Apostolate*, obtainable at The Josephite Missionaries, 1130 North Calvert St., Baltimore 2, Maryland.)

JOSEPHITE MISSIONARIES TO CELEBRATE



Josephites . . . modern religious society . . .



. . . trained . . .



. . . to preach Christ to a modern people . . .

St. Joseph's Seminary was established in Baltimore, Maryland in 1888. The seminary was transferred to Washington, D.C. in 1930. A Josephite faculty teaches philosophy and theology at St. Joseph's, the first seminary in Washington, D.C. to be accredited by the middle states board. Josephites pursue graduate studies at The Catholic University of America. Father James F. Didas, S.S.J., the rector of St. Joseph's, declared that three Josephites will be ordained in early June.

"The American Josephites are members of a modern religious society, preaching Christ to a modern people (The American Negro predominantly), that is, to a people who came to be in modern times, though formed in the womb of commercialism and slavery, and born in the throes of civil war to rejection. The Josephites have identified themselves with the salvation of this people and with their cause. These Missionaries seek to apply once again the ancient doctrines of Christianity to this modern people and to work out the Church's teachings on social justice in today's world.

The young Josephites are trained for their modern apostolate. They are encouraged to interest themselves in scientific approaches in agriculture, in medicine, in credit unions, in leadership training, in housing problems, in juvenile delinquency, in civil rights legislation because they will have a use for all of these things. They study the most up-to-date techniques, the latest data from the Josephite missions, such modern aids as psychiatry and sociology, the newer approaches to liturgical instruction, to Catholic-Protestant understanding, the hospital apostolate, youth work — in short, everything that will make the Josephite missionary a more effective channel for the saving grace of Christ.

While the Josephites have identified

75th ANNIVERSARY OF SEMINARY IN WASHINGTON, D. C.

themselves with the apostolate to the Negro and are in the front line, as it were, it does not follow that they alone bear the responsibility for this apostolate. On the contrary, it belongs to every member of the American Church.

But, alas, many Catholics seem unaware of or indifferent to the fact that only a small percentage of American Negroes are Catholics, even though millions of colored people in our country belong to no church. The curious thing about indifference is that one is seldom conscious of it until awakened from it. The only index to its extent in any given matter lies in the answer to the question: "What is being done about this problem?"

To be concrete: the Negro is ready for the Catholic Church. The harvest is there. And the whole point — it will be remembered — of Christ's use of the image of the harvest is this: the harvest must be gathered when the harvest is ready . . . otherwise it is lost.

If there were no indifference, teachers in our Catholic schools would be firing young people with zeal for this apostolate. If there were no complacency, hundreds more vocations to the priesthood and the religious life would be channeled to those societies devoted to the Negroes. If there were no unconcern, these same societies would be besieged by thousands or robust young men and women volunteering their summers, and even years of their lives, to work among the Negroes. If there were no apathy, professional men and women would long since have organized themselves to further the Cause of Christ among these Chosen People.

Are you indifferent or interested?

You cannot say you love God if you forget this important mission field in the United States."



Josephites . . . in front line of apostolate to the Negro . . .



. . . the harvest is there . . .



. . . are you interested?

(The quoted text was excerpted from the brochure, *The Josephite Apostolate*, obtainable at The Josephite Missionaries, 1130 North Calvert St., Baltimore 2, Maryland.)

A REPLY

(Continued from Page 214)

as those of the extremist. I started thinking about the fact that I stand in the middle of two opposing forces in the Negro community. One is a force of complacency made up of Negroes who, as a result of long years of oppression, have been so completely drained of self-respect and a sense of "somebodiness" that they have adjusted to segregation, and of a few Negroes in the middle class who, because of a degree of academic and economic security, and because at points they profit by segregation, have unconsciously become insensitive to the problems of the masses. The other force is one of bitterness and hatred and comes perilously close to advocating violence. It is expressed in the various black nationalist groups that are springing up over the nation, the largest and best known being Elijah Muhammad's Muslim movement. This movement is nourished by the contemporary frustration over the continued existence of racial discrimination. It is made up of people who have lost faith in America, who have absolutely repudiated Christianity, and who have concluded that the white man is an incurable "devil." I have tried to stand between these two forces saying that we need not follow the "do-nothingism" of the complacent or the hatred and despair of the black nationalist. There is the more excellent way of love and nonviolent protest. I'm grateful to God that, through the Negro church, the dimension of nonviolence entered our struggle. If this philosophy had not emerged I am convinced that by now many streets of the South would be flowing with floods of blood. And I am further convinced that if our white brothers dismiss us as "rabble rousers" and "outside agi-

tators" — those of us who are working through the channels of nonviolent direct action — and refuse to support our nonviolent efforts, millions of Negroes, out of frustration and despair, will seek solace and security in black nationalist ideologies, a development that will lead inevitably to a frightening racial nightmare.

Oppressed people cannot remain oppressed forever. The urge for freedom will eventually come. This is what has happened to the American Negro. Something within has reminded him of his birthright of freedom; something without has reminded him that he can gain it. Consciously and unconsciously, he has been swept in by what the Germans call the *Zeitgeist*, and with his black brothers of Africa, and his brown and yellow brothers of Asia, South America, and the Caribbean, he is moving with a sense of cosmic urgency toward the promised land of racial justice. Recognizing this vital urge that has engulfed the Negro community, one should readily understand public demonstrations. The Negro has many pent-up resentments and latent frustrations. He has to get them out. So let him march sometime; let him have his prayer pilgrimages to the city hall; understand why he must have sit-ins and freedom rides. If his repressed emotions do not come out in these nonviolent ways, they will come out in ominous expressions of violence. This is not a threat; it is a fact of history. So I have not said to my people, "Get rid of your discontent." But I have tried to say that this normal and healthy discontent can be channeled through the creative outlet of nonviolent direct action. Now this approach is being dismissed as extremist. I must admit that I was initially disappointed in being so categorized.

(To Be Concluded)

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

TRIDUUM OF MASSES—five dollars. **NOVENA OF MASSES**—fifteen dollars. **GREGORIAN MASSES** (requested customarily for but a single departed soul)—fifty dollars.

. cut on this line

Dear Father: I am sending the following Mass requests to you. I understand that dates for these will be arranged as close to my request as can be arranged.

Kind of Mass?

How many?

For what intention?

Offering?

Send Mass intentions (with your name and address) to:

**FATHER PROVINCIAL
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI 39520**

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven" (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

**The Divine Word Missionaries
Take This Early Opportunity
To Wish You A Most Blessed
Christmas And New Year!**

MISSION GIFT AGREEMENT (ANNUITY)

A good investment. It assures good income for life. And by arrangement it helps the mission cause of Divine Word Missionaries. Investigate now!

It is a safe, sensible solution on how to invest for your future and yet help your Church now.

Write for information about our Mission Gift Agreement (Annuity), a plan by which you can give financial help to our missions and yet receive regular financial returns.

Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi 39520.

CUT ON LINE

Dear Father Provincial: I have \$_____ at my disposal that I could put into your Mission Gift Agreement. I am _____ years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name _____

Address _____

City _____ State _____ Zip _____

(All information is kept confidential.)